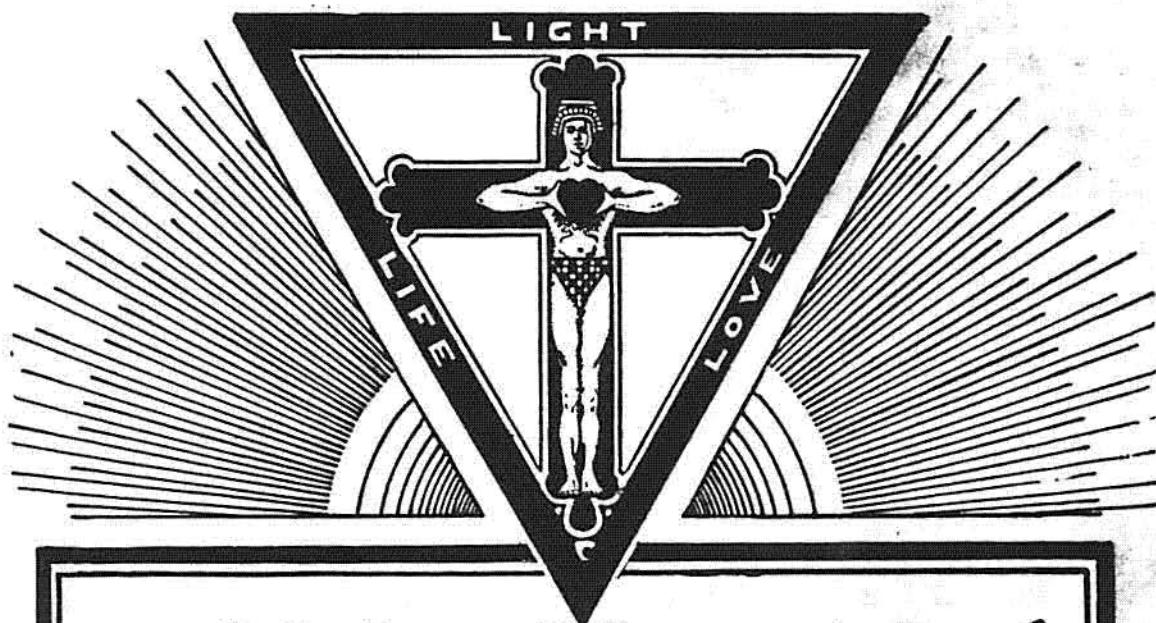


March 1928

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The MYSTIC TRIANGLE



A Modern Magazine of
ROUSICRUCLIAN PHILOSOPHY

OFFICIAL MONTHLY PUBLICATION OF

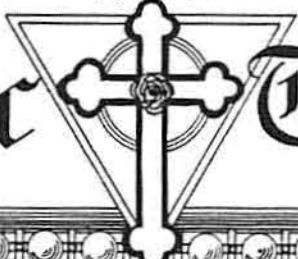
AMORC
TRADE MARK

The Dangers Confronting the Seeker,
Reflections on Third Grade Lectures,
The Master Amatu's Message,
The Life of a Master,
The Mystery of Sleep,
The Ethics of Mysticism,
The Religion of Buddha,
That Trip to Egypt

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MARCH, 1928

VOLUME VI, No. 2

The Imperator's Monthly Message



What do you consider as the principal reason for our associations and our membership in the Rosicrucian Order? I place myself among the members, naturally. And, I ask the question as one member might ask another.

Is it solely because of the studies? Surely that cannot be. We would simply be students of a great philosophy, without any obligations to do more than test the laws and occasionally apply them.

No, my Brothers and Sisters, we are members of a great brotherhood, a fraternity. We are truly Brothers and Sisters of one family with a divine parenthood and an earthly mutual interest that binds us closer and closer day by day.

We are members of a brotherhood of Love. We are a harmonious group of individuals so united that we share one another's interests, joys, sorrows and advancements.

It falls to my lot to be the centre of your thoughts at times, your hopes, your plans, your problems and your successes. Through these things I see you, I come to know you, and to love you. And, what a magnificent body of earnest, sincere, kind and loving beings you have become! Daily am I impressed with

the warmth of your affection, the steadfastness of your impersonal ambition and desires, and the unselfishness of your endeavors for all mankind.

What a wonderful change would come into the world if all the races of man could unite in one body, one human family, and work together, plan together, for the mutual benefit of all, as do the members of the Rosicrucian Order throughout the world. There would be an end to wars, an end to selfish strife and gain, and end to enmity, envy, envy and suspicion.

Perhaps the time has not yet come for such a universal brotherhood of all mankind; but the leaders are here on earth now, the pathfinders to universal Peace are scattered throughout all lands, and the standard-bearers of a new regime are marching forward to point the way. And, the motive is Love,—universal, impersonal, ideal love. The love of all men for mankind should be a reflection of the great Love that God has for all his creatures. In that Love we have our existence, our consciousness and our salvation. In the love of man for man we have also the attainment of the Kingdom of God on earth.

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Some Surprising Facts About Those Who Consider Themselves Sane Seekers for Mystic Light.



NE oriental mystic told me in Europe two years ago that America was the *happy hunting ground* for all the fakers of his country, and he did not mean *fakirs*, and explained that he did not mean any real hunting had to be done.

If we judge from the news reports and the reports made to us at Headquarters in letters, America is becoming insane in its search for something so intangible, so ethereal and so esoteric that it knows not what it is and easily accepts the first *peculiar* or *uncommon* thing that is offered, in the hope that it will lead to the vague something being sought.

Before citing some surprising facts I cannot help asking the question: Why cannot men and women be careful in their quest for more knowledge, whether that knowledge borders on fields of physics or metaphysics, the exoteric or the esoteric, the mundane or the Cosmic? Why should anyone feel that he or she must leave behind all the standards by which *purpose* and *principle* are judged, just because one is investigating a new field of thought? Why should moral men and women, persons of respectability, integrity, and good standing, permit themselves to be misled into believing that all the safe and dependable standards of living may be cast aside for a while, pending an exploration into the unknown field of thinking or learning, without there being any risk or any operation of the law of Karma?

But so it is—only more so in America. Is the time coming when Europeans may say, "Thank God my country is not so cultured as America has become." We believe here in America that we are setting the pace for the rest of the world in the matter of rapid evolution. But are we evolving or devolving—perhaps *deviluting*? Are we getting farther away from God in our quest for something Divine? Is America to become the most irreligious *religious country*?

I count myself as one of the average American business men. I was an average young man, I believe. I was raised in the Methodist Church. I sang in its choir for many years. I ushered in the church, and helped in the Sunday School and other activities. I learned much of the Bible and about God through my church connections and the Sunday Bible reading conducted by my father in our home. But there was awakened in my consciousness a desire to know more about God, about the Divine and natural laws, about myself, my mind and my latent powers. I became a *seeker*—though no one gave me that title. I began the quest. It started with the reading of books which I selected at the public library. My good breed-

ing and excellent family training made me naturally shrink from delving into *filthy literature* to find the *higher laws*, as they are called nowadays. I did not wander from the straight and narrow path in my quest for a broadening of my outlook. When I found from my reading that *contemplation* and *meditation* gave the consciousness an opportunity to expand, comprehend and realize, I most naturally thought of the church, the *holy church*, with its peace, quiet and divine vibrations as a proper and most fitting place to sit alone with God. So, I sought the corner of the big auditorium of the Methodist Church to which I was accustomed to go. I never thought for one moment—and none could have made me believe—that I would have to go and associate with a lot of peculiar men and women, half undressed or nearly nude, sitting around on the velvet floor of some Hindu sanctum in a secret house, while strange incantations were made by an oriental who extracted large sums of money for supplying the mystic sounds and the thin, silk, drapes for our vulgar bodies.

Perhaps I was guileless, unsophisticated. At any rate I found contact with the Cosmic, and as this attunement increased I did not find it taking me from the high standards of my previous religious beliefs, nor tempting me into practices unorthodox or unethical. I never found in any of my readings nor in any of my Cosmic inspirations that God would be found any closer or any more completely in questionable places or through secret, unbecoming, immoral systems or indulgences.

And, after I entered the business world I did not find that sane and sensible business men really successful in the business world were peculiar in their private lives, nor irreligious in their thinking. And, today I still find no reason to believe that I could get any closer to the great goal, develop any more *spiritualitu* or attain any greater heights of illumination by dealing with *sub-rosa* systems, degrading sex practises, or meetings of shameless characters.

I find the Bible filled with thousands of unlearned lessons which are being interpreted for me through the sane studies of Rosicrucian principles; I find the doctrines of the church still serving excellent purposes; I find God still reigns and reveals himself most clearly through the beautiful and sweet things of life; I find that good common sense, the consensus of man's many centuries of thinking is still safe as a guide in the selection of practises and methods for illuminating the mind and raising the character of my personality. And, I am happy to say that I find, day by day, year after year, that the Rosicrucian teachings are most wise in helping me to learn what I want to know and become what I want to be, without asking me to deviate one degree from my heritage of saneness and respectability which I intend to pass on to my children at my transition.

However, it is not so with all men and women in America today. The continued growth of oriental systems in this country which are taking into their fold unsuspecting Americans only to leave them, later, shipwrecked on the shore of respectability, is appalling. Many of you read of an occasional *raids* or *expose* in your local papers, but you do not see, as we do, the clippings from hundreds of papers showing that such *raids* and *exposes* are occurring in many cities daily. Nor do you read the sad letters, the tear-filled epistles from husbands and wives, mothers and fathers, telling the broken-hearted story of the fall and often suicide or long absence of a life partner or a son or daughter, caught in the web of secret practises and immoral systems under the guise of *spiritual instruction*.

Now let me cite a few of the horrible examples recently brought to our attention.

Here, near San Jose in California, is the famous "Winchester Mystery House." Millions have witnessed it, but I doubt if millions have learned a lesson through the visit. A Mrs. Winchester, widow I believe of the famous head of the Winchester rifle and arms firm, greatly grieved at her loss of a loved one through transition, turned her attention not to the dependable avenues of consolation found in the orthodox church, nor in the reading and study of the sane principles of the Divine world, but to the *inane* or *insane* doctrines of some *spiritualistic medium*. This medium was seeking to secure some of the great wealth left to the widow and believed it could be done by tempting her to build a great spiritualistic temple. So, she told Mrs. Winchester that if she desired to live a long life she must begin at once to *build!* *Build, build, build!* "Get rid of your money at once—by building a great building, magnificent, costly, requiring years to complete." Then the *medium* left it to the cooperative whisperings of the *spirit guides* to tell Mrs. Winchester *just what to build*. But there must have been some slip-up in the pre-arranged plan with the *spirit-guides*, for the wrong impression got across to Mrs. Winchester's mind. She understood the idea to be that she was to build anything—even a home—so long as she went at it at once and kept at it for years until her money was gone. Then she found a slight correction in her understanding and she finally announced to her friends, even the sane and dependable advisors of her husband's business—that if she should start now to build a home and keep on building, she would live as long as she kept building; but should any day find her with her building work ended, she would die.

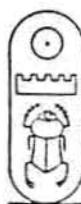
With such a belief, encouraged by the *medium* and the *spirits*, Mrs. Winchester secured some acreage in the outskirts of San Jose, and called in famous architects and builders and planned a big home, a large garage nearby, several barns and a number of smaller buildings. She wanted everything in the wood-work hand carved, for that would take longer to complete the house; she wanted the marble brought from Italy and carved—that would delay matters some. She wanted heavy walls, heavy floors, hand decorated ornamentation, everything that millions would buy and require time to complete.

Contractors vied with one another suggesting

more beautiful and long-to-complete things. Finally, after several years had passed the house neared completion. It would seem that in another five years all would be done and death would catch her with no more building going on. So, she planned a second house to adjoin the first, but without changing any of the walls or even the outside finish of the first house. Nothing must be destroyed at any time—only build and create. So the second house was attached to the first and you pass from the first into the second by means of the windows of both; and the outside wall of the first house is one of the inside walls of one set of rooms of the second house. In a few years another house was added, more contractors and builders came to her with ideas, plans and ways of spending money slowly but largely. After a number of houses were added in a row, each of different architecture and each approachable only through windows or clothes-closets of the preceding one, the builders came up against the garage. The next house was built over the garage—for nothing was to be destroyed, and so the new house now had the garage as parts of its ground floor suite. Then they came to the barn and other out houses and each were included and built over. The result became what exists today. She passed away without having completed her building. She alone lived in what she built, but transition came in the very process of her building.

Today we go to see this famous monument to the insane teachings of a great *spiritual leader*. What do we find? We find the *mystery house* is not a house but a series of houses. The following facts have been officially compiled: The houses were under construction for 36 years. Millions of dollars were expended—too many to ever be exactly known. Rarest construction materials from every part of the world were used, including solid gold and solid silver, hand-carved chandeliers, art glass windows (one even made of magnifying glasses). Many of the glass doors in the series of houses were purposely planned to cost just one thousand dollars each, and there are over 6,000 doors in the 160 rooms of the many houses united in one. There are forty stairways, many of them leading up half a flight to nowhere, but built to keep the carpenters building. Three kinds of elevators were installed at enormous expense to take no one up just one flight. In many places secret stairs lead up with 13 steps to places where one will fall to pits. There are 47 fireplaces, many of them costing fortunes, and many of them having expensive inlays of gold; and there are many blind chimneys. There are hundreds of blind doors that lead to blind closets and secret passageways leading finally to a brick wall. One great *spirit seance* room has trap doors, false wall doors and all sorts of arrangements for the sudden disappearance of anyone in the room. The houses can be heated by three expensive arrangements, with gas, electricity or coal. There are 13 bath rooms, some of them with glass doors to make them visible to the other rooms.

Fearing that transition was upon her she believed it would be through another great flood, so she ordered the best constructors of boats to build for her a great ark. They completed it at a cost of a million dollars—the



of your spiritual vibrations, and the encouragement of the power of personal love. This is all "tommyrot" and is simply the bait to lead you on to other secret subjects.

Again I say I thank God that Rosicrucianism never in its centuries of operation included such teachings, and does not find them necessary, helpful or even permissible today.

Reflections on the Third Grade Temple Lectures

ARTICLE IV.

By RAYMUND ANDREA, F. R. C.,
Grand Master of AMORC, Great Britain



THE DREAM of mysticism completes and perfects the realization of the fourfold genius of man. Upon the basis of study and effort sketched in the former articles the mystical life is to be reared. To express the beauty of life, to realize the fullness of love in service, and to be conversant with the noble creations of inspired minds, affords a sound preparation for entering upon the deeper life of spiritual attainment. As Rosicrucians we are concerned with the ascension of consciousness under law which is thoroughly sane and wholesome in character, impairs not the personal self, is eminently practical at every step and makes for efficiency in all departments of life. That is practical mysticism: and the Rosicrucian is a practical mystic. So much should be clear to the aspirant who has reached the Third: yet some have protested because their work up to this point has appeared to be mainly technical and foundational instead of experimental. I trust these articles will help them to see more clearly how much is involved in the early work, how basic and necessary it is if they wish to become vehicles of the Master's influence and be of real service in the world of men.

It is not difficult to become a visionary and be carried hither and thither by every wind of doctrine of ethereal nature, without chart or compass or any sure foothold upon lawful research. But the silent mystics who stand behind the thrones of kings, compel governments to act better than they know, infuse the breath of life into the arts and sciences and impress their influence upon the metropolises of men, are of another order. They are men of such a calibre that they have to conceal half their power to justify their existence; for the world is still unable to recognize its saviours and wilfully destroys what it cannot understand. Visionaries indeed they are, but not hothouse visionaries: they are the ripe product of a cultured and storied evolution and hold their preeminence because they possess a working knowledge of every aspect of life experience over which they exert their influence. The literature of Rosicrucian biography reveals this fact on every page. Every subject portrayed in those unique annals stands out in the bold outline of a great character, a force to be reckoned with in his chosen sphere, and so supremely practical, so adaptive, so truly

an expression of the life of his day, as to remain unknown in his mystical nature even to those nearest to him.

There are, and always have been, men of this stamp in the forefront of our Order. They are complete men; they stand in the light; they have met and overcome every obstacle of darkness that strikes terror into the hearts of the multitude. Their perfected realization is a thing of rare beauty and power and singularly potent in its blessing. Practical to the fingertips, at heart they are great devotees and their closeness to the Cosmic is the only secret of their lives. We are to touch upon this attitude of devotion in this article. In the former articles we dealt with three stages of practical effort, an active advance, purporting to awaken the aspirant to a strong sense of the necessity of training his vehicles of expression as a worker in the world; of dissipating once for all any too sanguine expectations he may foster of touching the master level without putting forth every ounce of emotional and mental strength to that end; of making him realize that faith without works is dead; and of urging him to call forth the latent reserves of all his faculties and impressing his personality uniquely without the sphere of his daily activity. All this he will discern in the master mind and in such a degree of excellence as will no doubt incline him to regard his own life value as very limited indeed in comparison. His encouragement lies in the thought that by working steadily and continuously, with patience and perseverance, at this all round culture of his soul life, latent faculty may unexpectedly emerge into consciousness and enable him to cover many stages of the path in a very short time. Many aspirants can bear witness to the demonstration of this law in their lives. The aspirant can determine just where he stands in evolution only after he has made prolonged and unfaltering effort to get right down to the foundations of his soul life and stimulate into activity the latent memories of former existences. It is for him to find out for himself how much of this concealed growth is waiting to emerge under the combined stimulus of healthy introspection and objective application. The growth he has made in the past is there; nothing can obliterate it; it rests with him whether or not he has at this point the desire and strength engendered through daily experience, to become



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his own preceptor and bring that Karma quickly to fruition.

The mystical life perfects itself in the deep silences of our nature. It is the flower of the soul. We intuitively know that its many-coloured petals are unfolding as we meditate and serve; and no matter what the stress of thought, the agitation of circumstances, or the swift retribution of Karma which we have consciously or unconsciously demanded, the fragrance of the divine bloom will ascend and pervade the temple of being and evoke the compassion of the Master. Yone Noguchi, the Japanese poet and disciple of Buddha, in a beautiful description of a Japanese Temple of Silence in which he experienced his third spiritual awakening, relates that in this Temple there was a picture of Dharuma, the ancient Hindoo monk who established the Zen, the religion of silence; and on this picture Yone wrote these words:

"He is a pseudonym of the universal consciousness.

A person lonesome from concentration.

He is possessed of Nature's instinct.

And burns white as a flame:

For him mortality and accident of life

No longer exist.

But only the silence and the soul of prayer."

For years those lines haunted my soul. It would be difficult to pen a more beautiful definition of the mystical consciousness. In "the silence and the soul of prayer" we realize the dream of the mystics, adumbrated in the Third and consummated in the Ninth Grade. It is the stage of the sacred retreat into the Peace Profound of the soul. We have lived the beauty of the world and understand it; we have learned to serve and service has become the breath of our life; we have communed with great and holy minds until their contagious fervour has possessed us and made us hunger and thirst after the sources of power and inspiration; and now, we stand within the temple, if so be that in wordless prayer we may evoke the mystic consciousness in the soul and know the divine will. This day the outer man has done his work bravely and intensely; he has striven mightily to accomplish the greater things; he has fallen short of much he would have done, but what he has done is well and time will justify it. Now we put off the outer man and partake of the holy sacrament of the altar within us. In mystical communion with the eternal we kindle the sleeping fire that burns away the illusions of finite consciousness; our pledge with the Cosmic is once again ratified, and its responsive vibration as the voice of the silence is perfect assurance that we have not sought its aid in vain.

At this point a pertinent question may arise in the mind of the young aspirant. It is this: To whom, or to what, should I direct my devotion? He has already received the clearest indication on this matter, but the question is important and may be profitably considered. Most of our members have been brought up in the nurture and admonition of some form of the Christian religion; so much is obvious from individual declarations on entering our Order. And not a few have earnestly stressed in their subsequent correspondence their profound acquiescence in the teachings of Christ and their wholehearted acceptance of the

way of the Christ in their studies. Their aim in uniting with us is to acquire that knowledge and understand that discipline which they behold so wonderfully expressed in their perfect exemplar. It is well; they have nothing to renounce on this head through their association with us. It is written in the "Fama": "But that also every Christian may know of what religion and belief we are, we confess to have the knowledge of Jesus Christ." That is a most expressive declaration. Note the content and force of it: "We confess the knowledge." Now, we see in Christ the perfect expression of Cosmic illumination, the complete at-one-ment; and our work, from first to last, is to so prepare the soul, that the false wrappings of many incarnations may be put off and we may become attuned with this same Christ or Cosmic consciousness. We are not content with a simple belief in Christ or in any other great teacher, or our lives would not be more mystical or spiritual than is the life of the average so-called Christian. We are not content with belief. Belief can make a man an orthodox Christian at any moment he chooses; it can never make a Rosicrucian. It is the *knowledge* of the interior way of the Christ or the Buddha that we teach, as revealed through the study and application of the cosmic laws by which alone that way can be trodden. That is the working faith we have, and it is strong enough to bear the most searching interrogation and to confront the boldest criticism, whether of those who believe or those who doubt. And it matters not whether the aspirant is a follower of Christ or of Buddha, or of any other great leader of the human race; we raise no issue with him on the matter; we simply point out that if he desires to know the secret of their knowledge and power and become himself, according to his capacity, a teacher of men, he must focus attention not upon the historical figure but upon the interior way which every one of these teachers epitomizes in himself.

If the aspirant is accustomed to watch the trend of human thought and affairs in well known organizations such as the Church and, for instance, the Theosophical Society, he may draw important conclusions for himself. At the present time he will observe that the Church is seething with controversies respecting the moral and scientific value of its articles of belief, and once again thousands within its pale are asking, "What is the truth?" The reason is not far to seek. It is because their religious life is founded almost entirely upon theological canons relative to an historical personality which have given rise to endless contention in the past and will continue to do so as long as they exist. He will observe something similar, but on a very small scale, in the Theosophical Society. For years Theosophists knelt down before the shrine of H. P. Blavatsky, and bitter controversies raged around the fact of what she actually wrote, what she meant to write, and what her successors have kindly written for her. Just then, when every well meaning Theosophist was at his wits' end as to what to believe or whom to worship, the heavens were opened and a new revelation was vouchsafed: a Christ-Buddha appeared in their midst, and another phase of hero worship dawned. In both cases personal salvation is made easy by adhering, in

the one case, to narrow formulae of belief, with little or no emphasis on the urgency for individual effort toward the essential and mystical life; and, in the other case, in deliberately and apparently with fullest and highest authority offering a fictitious Christ for the allegiance of students of the Wisdom Religion, a substitution which is regarded by a large percentage of those students as a direct betrayal of the honoured founder of their society.

These facts are not irrelevant to our theme. They reveal the clearest possible answer to the question of the sincere seeker as to where he shall look for true progress and enlightenment. The mystical consciousness is to be sought within, and nowhere else. The Rosicrucian is the last person on earth to reject exalted characters; he is a seer and takes the measure of a personality at sight; his chief work in the world is to exalt human lives by inculcating that practical knowledge of inherent forces which unfolds the divinity in humanity and makes men saviours of the world by virtue of the superiority and versatility of their word and action. If the aspirant looks deeply enough he will discern at the heart of all our teaching and all our work

in the world, the rapt devotee. We preserve that inner attitude with most jealous care. The master mind who has trodden the interior way and recorded the scripture of his cosmic communion, we recognize; and we know the secret of his greatness. He has explored the infinite solitudes of the soul and beheld the mystery of his own divinity; he has gazed with fearless eyes upon the unsullied mirror of the power of God within and reflects the brightness of its everlasting light. That is the ritual of the Rosicrucian worship. In the Third the suggestions and adumbrations of it pass in swift review, to be unfolded and lived and perfected according to the persistent research and experimentation of the aspirant. All the glorious possibilities of imaginative absorption in the living beauty of the world, the nobility of ever-extending and sublime service to humanity's need, the far cry of men of vision who have seen the light on the heights of literature and art, and the holy offering of every perfected power and faculty on the shrine of silence within the temple,—such is the fourfold realization of the genius of man, the goal of all our endeavour.

Raymund Andrea.



The Master Amatu's Message

THE FLAME, THE ROSE, AND CROSS



HE MYSTERIES were and are—the Greater Mysteries are yet in existence—the reservoir of all Wisdom of earth. Officially destroyed they yet live—give unto all who may be worthy of themselves and guide the few into Heights unknown to the many.

This message, but one of its many, and ever open to the many who may aspire, and given to all in accordance with their aspirations plus the worth. For worth alone can open the Gate of Wisdom. The figure 33 is but the Gate, symbolized in form, but its parts are unjoined—it symbolizes but is not understood.

The Mysteries had in its membership such as the Buddha, the Christ, and one Apostle of The Christ—THOMAS, its Chief in Wisdom, but not its Chief in Form. During their time there existed two orders to which they each belonged. The "Flame" and "Serpents." "Be ye as Wise as Serpents and as Bright as the Flame." These two orders—branches of the Mysteries—were the ones through which much was given to those of great evolution.

When the Mysteries officially passed, these two orders remained, and the Serpents today exist in India under cover of a sect, who know but the name, but a few are yet who fully understand.

The "Flame" was of great advantage to those of Egypt after the passing of the so-called *Atlantis*.

It is today in the same secrecy as the *Mysteries*

Three Hundred Eighty-seven

in their greater aspects. Associated with Freemasonry was the Rosicrucian. An order of great teachings; associated closely at one time but now disassociated with it, but in their aims they are very close to each other, with a tie far stronger than *Masons* ever know. The Rosicrucian is today different from the *Mason* of today. This does not mean in financial worth—in political worth—in standing among the ones of mankind, but in worth of Wisdom and of Action. Rosicrucians are few in number—seldom known, and the words used are used in full knowledge of their effects on both *Mason* and Rosicrucian for they are very often both. The tie between *Masons* and Rosicrucians is so close that between them no object can be passed. This applies only to the TRUE ONES and they are very few. *Masonry* and Rosicrucians are both above form—above creed and are universal. A high conception in action—seldom known and as seldom mentioned.

We pass again unto others who constitute *Masonry*—those of "lodges" who fulfill their obligations as best they understand and according to their conceptions influenced by conditions. These men are of value to any community in which they live—giving forth to their kind sentiments of liberty, equality and fraternity. They constitute the backbone of worth in society, make life happier for many with whom they are brought in contact. These are constructors in their line of endeavor and to them all are obligated.

Some of the symbolism of *Masonry* and the Rosicrucians consist of the Rose and Cross, and

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others of form. Form conceals and ever reveals to any and all who truly seek.

He who seeks the Rose sees not its perfume but coming closer the Perfume is recognized as something intangible—giving forth Love and Sacrifice and Beauty and Grandeur unto any and all who may care to exercise their Higher. The symbolism of the Rose appeals to all of greater Spirituality, and as it does there comes the Memory of long past ages and the past is seen as the present. Wisdom of them becomes as one, and the Soul is freed from the trammels of earth and passes into Heights from which it descends as a sacrificial for the benefit of others. The Rose of Love—Freedom—Sacrifice—Liberty—instilling into all who have Perception and Conception that Liberty of Restraint based on the Perception of the Great in all Realms.

The Cross is as ancient as the Rose, uniting in ages past, the two races which later became known as Atlantean—governed and supervised by a race of the SUN with its Gold pervading and exercising that WISDOM which made them in the ancient world the highest in action ever known except One. This One entered into them, making them in their highest.

The Cross today and Rose today are symbols of Masonry in their highest conceptions: so two emblems of Masonry and Rosicrucianism blend in Harmony in each and to those who understand comes the Love of Higher, but it must be concealed from the many who not alone do not understand but misunderstand. The circle of the two orders is seen in each and holding a place of eminence in each. The Rose describes a Circle as does the Cross and he who can see knows, for meaning is concealed to all, except to those who are ready and worthy, for none are ready unless of worth.

Will Masonry live—will Rosicrucianism live—can they die as others have done? They will live as long as Life of which they are parts. They will at times fade into such obscurity that they will seem as Death, but the Life which animates is not subject to lower laws but rules the lower as lower fondly believes it rules. Form in either denotes but a conception of what ever value it may assume to the ones of the time in which it is.

Ceremony is but the presentation of a thought, so ceremony assumes a value of some worth to one and of none to another, all according to the conception and advancement of that one.

The sand of the desert is preservative —on its bosom it rears a race of mankind. There you will find much in Masonry and Rosicrucianism. Conceptions mystical—actions in accord; and to the ones who seek is given all that can be imparted, for remember that which limits is the limitation of the receptor.

Where so-called civilization abounds, there also grows the effete—the noxious, giving off its odor of Death and Strife and Blackness, under the guise of Beauty and Love and Honor. This class, all too often, dominates and controls both Masonry and others. Then comes that period of suspension in which the noxious dies, then springs forth the Better and Purer and Holier to rule again in a benificent manner. Such, oh reader, is a conception of Masonry and of that order is the writer.

This short essay is not for the many outside

of Masonry and Rosicrucianism, but for members alone, and whatever your beliefs—whatever your faiths—whatever your thoughts, remember that what is given is taken from a source far higher than physically recorded.

We rise and salute the Coming—we bow in Reverence to the Past—Present—Future as one—recognize them in the fullness—give to them their due.

May the Rose and the Cross crown you in Death—may its Light and Glory be yours in Eternity, and when it is done, Eternity is yours through Understanding.

PART TWO

In the Mythriatic Mysteries as they are now denominated, there were many gates, through which one must pass to enter into the Hall of Wisdom. Through each a Gate was to open and each Gate had Hinges upon which to hang. As each Gate opened there were seen through the Eye of Evolvement the Beauties of a long gone past.

Each Room entered—each Gate opened—unfolded to all what had been and what was again to Be. Through this Gate all entered who passed through the long Hall or Corridor leading to Eternal Life unmixed with lower. As each Gate opened so did it close and as it closed it swung tight into its Frame—closing from all the past malignancies—all the errors of such—all to be never again passed through. And as another Gate opened it presented to view the Future—brighter and holier than before.

The Corridor was long and many of the Gates through which all who entered and journeyed must pass and each Gate held to view the figures 33 denoting that all who had passed had done so through a Lower unto a Higher.

The higher the figures the lower the one and the path. The two threes were the hinges of the Gates denoting that there had come the figure 3 with its meaning but it was but one-half of the figure 8. This in form and in meaning, for from the 2 comes the 3. 3 is the lower off shoot of the 2 and as the journey continues the candidate passed from Lower into Higher, leaving memory behind, and taking not the lower memory but accepting with avidity the higher 2 which denotes a step nearer the Source of all things known on earth by earth ones—not the Sacrifices.

The Hinges are Self divided into two parts—terrestrial and celestial. The lower Self recognizes the higher Soul and in that the Ladder is ever in place to be trodden and climbed to enter the Higher Soul Atmosphere.

Again in the Egyptian Mysteries is found the 33, not in numerals as now given, but in symbol OO. Here the Serpent is great for it symbolizes not alone the Fall but the Ascension. In all construction lies destruction and the two are but one.

The three Suns joined together denote the Ascension and Fall and the Way of Travel. As we journey from East to West and West to East we pass unto the Setting and Rising. As but one-half is ever seen from terrestrial point of view so is today the 3 but an incomplete Higher—in this case Duality represented by the figure two (2).

When Height is reached then the whole can be seen—the incomplete 3 joins its brother and

they then assume the form of Serpent as depicted in Egypt. To pass yet further in the Mysteries we will be presented by another and to another. This presentation is to be short.

The Circle joined together three times OOO assures the point in an Infinity which limits by its imperfections the Vision of Lower. This Circle repeated three times lacks Head and Tail—lacks Beginning and Ending. Thus an incompleteness is—to be made complete by an addition represented by the Image of TRUTH which is the symbol of SOURCE.

The triangular head of the Serpent is emblematic of SOURCE in its lesser, so today Masonry is not Completeness, but has in it the elements of Constructiveness to the point of giving unto mankind for ages to come the lessons required not alone to learn but to practice; then will the Hinges be joined and the Serpent of two links be made—as today it is three.

The writer's ring, worn by him as a symbol of authority, bears the three circles and the two

circles—with it the symbol of the Sun and the Cobra at its three stations.

Wisdom ever rules. Silence prevails in the East—the Echo is heard in the West—it is repeated in the South and North where it is preserved for future Ages.

We again sign with the Seal and impress with the Token and unto all who are Worthy we salute in the Sacred Numbers.

The connection between the "Mythriatic" and "Book of the Dead" Mysteries is very close.

From the same they came—to the same they went and each presented to the viewer the same concept even as today Masonry is not the same in form in all ways but the same in concept and the same in exposition.

Each race had its own peculiarities and then those who set forth must obey the racial mandate.

In this manner the Mysteries were different but the MYSTERIES which gave birth to all changed not except as the ages passed more was recorded.



The Life of a Master

*Extracts from the Posthumous Works of Louis Claude de Saint-Martin,
Eminent Rosicrucian Master known as "Le Philosophe Inconnu."*

Translated By FRA. FIDELIS, F. R. C.
Historian of the Rosicrucian Order.

"I have desired to do good but I have not desired to make noise, because I have felt that noise did no good, and that good made no noise." St. Martin, 740th Thought.



Faithfully translated from VOLUME ONE, published at TOURS, France, by LETOURMY, 1807.

Historical and Philosophical Portrait of Mr. De Saint-Martin.

Drawn by Himself.

(The author began this portrait in 1789 and continued to work upon it without any attempt at unity or collective order or continuity, relying upon his memory to enable him to retrace the different events of his life. Several blanks will be found in the series of numbers placed at the commencement of each one of these THOUGHTS or HISTORICAL NOTES. In fact, we have deleted a certain number, not because of a wish to make a selection, but solely because we would have been obliged to mention the names of many respectable persons who are still living, something we could not permit ourselves to do without having first consulted them. (Which, apparently, the editors of the book did not think opportune to do).)

1.

I had been gay; but gayety had been only a secondary shade of my character; my real color had been pain and sorrow, because of the enormity of the evil. (Baruch, 2, 18—See Jeremiah, 32, 23) and of my profound desire for the

rebirth of mankind. Hence, I am only apparently gay and since I am not always able to treat with my equals as I would were they fully-grown men, so I feel obliged to deal with them as one does with children; which explains why I become wearied when mirth is prolonged, or else I grow crusty and disagreeable through impatience, which I regret; at such moments I am not at all my true self.

2.

All men may be useful to me: none can satisfy me. I need God.

3.

My greatest delight might have been to meet people who could divine truth: for only such people truly live.

(Translator's Note: "eut ete"—potential mood, pluperfect tense, used by author. Perhaps, he intended to say: "My greatest pleasure or delight would be to meet people . . ." I do not know but am inclined to think that I have correctly translated his thought, for he was 46 years old when he wrote this Thought.)

4.

At times, the same people are shocked at my pride, yet admire my modesty (or humility); if they would mount but a little higher, maybe I would cease being a source of embarrassment

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to them; what I see is more beautiful than vainglory.

5.

I have been given the project of a plan only. (Or, "I have been given a projected body only." The author uses cryptal language.)

7.

There have been two beings on earth in the presence of whom God loved me: and, though one of them was a woman (My B)* I was able to love both as purely as I love God and consequently to love them in God's presence: and it is in this manner only that we should love one another, if we wish our friendships to endure.

(* Probably the Duchesse de Bourbon. Waite states that *Ecce Homo* was written in 1792 partly as a counsel for the Duchesse and very likely in her own house.

10.

One day I was touched to tears by these words of a preacher: *Since we, Ourselves, are absent from our prayers, little wonder God is absent, also.*

12.

All men should have been physicians to each other: I believe that in such a distribution of curative properties, mine would have been to cure *headaches*. As for the ills of the heart, it was Adam who bequeathed these to all his posterity: therefore, it is necessary for a power much greater than his to cure such ills: namely, the heart of God.

14.

I have had only two planes in this life: paradise and dust: I have been unable to remain on intermediary planes: this is why I have been so little known by most people, and thus those who have approached me have ever blamed or praised me to excess.

15.

My spirit's essence has been always extremely sensitive and, possibly, more susceptible to friendship than to love, etc.

16.

When a suckling, I changed my skin seven times: I know not whether it be due to these accidents that I possess so little astral.

21.

I have not had the power to demonstrate the spirit that accompanies and follows us about everywhere, surrounding us ceaselessly with its physical, sensible and effective works: but, through the grace of God, I have been permitted to prove the existence of this spirit and the certitude of its real and constant activities about us: and these particular proofs are written down in the intelligence of mankind.

24.

Divinity denied me much astral, merely because it wanted to be my sole mobile, element and universal end.

28.

When eighteen years of age and in the midst of philosophical confusions offered to me by books, I used to declare: there is a God, I have a soul, nothing else is needed for me to be wise, and it is upon this foundation that I have since erected my edifice.

31.

Physically, my true dissolvent (menstruum) was milk; and, in fact, it is with milk that several times in my life I cured myself of fever.

32.

From the first step which I took in the career which has since wholly absorbed me, I said to myself, either I shall have largely of LA CHOSE or I shall not—(La Chose: *The Thing*, i. e., *Unknown Agent, Mysterious Being, Intelligence*); and, since this moment, I have had several reasons for believing that I adopted the right course.

33.

It is very clear that my cross was decreed, since neither could I avoid it nor oppose it; and thus must it be with all crosses, otherwise we would not have been told to carry them.

36.

In the material order I have been rather more sensual than sensible, and I believe that were all men of good faith, they would readily admit as much as I do now. Regarding women, I believe that, as a general rule, the contrary is the case and that they are normally disposed to be more sensible than sensual.

39.

Well have I known that we should spiritualize everything around us, if we would be happy and within the bounds of truth; but, likewise, have I felt that instead of fulfilling this essential law, we materialize God daily and immolate Him ceaselessly upon the altar of all the objects surrounding us.

45.

The books I have written have had for end to induce readers to forsake all books, my own included.

50.

All the circumstances of my life have been like unto ladder-rungs, which God placed within my reach to facilitate my ascent to Him: for He did not want me to receive joy, consolation, light and true happiness, from any other hands than His and His sole wish was that I should live and remain exclusively with Him. Thus, from my tenderest years, truth was written in my destiny and this truth expanded steadily throughout all the days of my life.

56.

I have nothing more than all other men: I have felt that we were all sons of God solely: so convinced have I been concerning the nobility of our origin that I have striven hard to keep some scraps of my baptismal record.

59.

In 1787, I saw in England an old man called *Best*, who had the habit of quoting to people some very appropriate verses from Scripture, even though they were strangers to him. On seeing me, he began to say about me: *He hath cast the world behind him*. This pleased me: there was some truth in the saying. Next, he quoted from Jeremiah, chapter 33, verse 3: *Clama ad me et exaudiām te, et docebo te grandia et firma quae nescis*. Call unto me, and I shall teach thee some great and certain things which thou knowest not. (St. Martin's translation). This, also, pleased me greatly; but what delighted me more was that all this came to pass within a fortnight's time.

60.

In reading the confessions of J. J. Rousseau, I was struck by all the resemblances, which I found I had in common with him, such as our borrowed manners with women, our tastes and inclinations derived both from reason and from

childhood, and the facility with which people judged us to be stupid when we had no opportunity to explain ourselves. Despite our different worldly positions, there was a certain similitude in our secular possessions (*temporal*): yet, assuredly, had he occupied my station in life with his abilities and my means he would have been my superior.

62.

Of all the routes to spirituality that have been shown to me, I have found none easier, surer, richer, more fertile and enduring than penitence and humility.

66.

I have discovered that it is a very salutary and even a most honorable thing for man, during his passage here below, to become occasionally a street-sweeper.

67.

In childhood, filial respect was a sacred sentiment for me. As I grew older, deeply did I study this feeling, and, as a consequence, it became stronger within me; and I declared boldly that no matter what sufferings our parents cause us, we must remember that, without them, we could neither submit to them nor suffer because of them and thus we would see vanish all resentment against them; besides, let us not forget that, without them, we would not now be able to distinguish right from wrong; and in exercising this privilege of judgment, we must remain respectful towards them in return for the good gift we received through them and be ever kind towards them; and, even, should we see that their souls (*etre essentiel*) are in need or danger, let us beseech at once the Sovereign Master to give them spiritual life as a reward for the temporal life they gave us.

69.

My bodily weakness, (especially that of my nerves) has been such that, although I play the violin fairly well for an amateur, my fingers never could vibrate sufficiently to produce a cadence.

71.

At times, I have faith that the proper way to pray would be to make each act of the prayer of man a heart-born hymn or canticle; that is to say, man ought to make his own psalms himself and never be satisfied with reading them.

73.

I thought I might learn, but not teach; I felt I could be a disciple, but not a master. Yet, with the exception of my first teacher, Martinetz de Pasqually, and of my second one, Jacob Boehm, (who died 150 years ago), I have met upon earth those who wished to be masters, but who were not even fitted to be disciples.

76.

I have seen through the false science of this

world and I know why the worldly are unable to understand the truth: it is because truth is not a science, though the worldly insist upon comparing truth with false science, which continuously flatters and feeds its own.

86.

It pains me to hear this sublime love spoken of so lightly—this love, the true and sole aim of the work: people do not know that this lovely name must be pronounced by us only as God says it, namely, in deeds, through blessings and living marvels.

88.

It hath been clearly shown to me that there are only two methods: one whereby we understand each other without speech, and the other whereby we talk without understanding each other.

94.

In youth, I was wont to say to myself: Try to see that thou canst be satisfied with truth only: What fearest thou? Thou hast an *ever-present guardian*: Hold fast! This is true prayer and it maintains everything in equilibrium;

May thou never be allowed to do the good thou wishest done and may thou be forced to do the good thou dost not want to do.

96.

True enough, there is not enough paper in the world on which to write all I would like to communicate. Twenty-five years ago, I thought the same. How much the more so now that my wealth of knowledge has increased to such an enormous extent that I prostrate myself in humility and thanksgiving before the beneficent and merciful Presence that watches over me so attentively, ceaselessly showering down graces upon me, despite my ingratitude and remissness.

97.

The frivolous world, and especially the feminine one, wastes its time toying with a chain of futilities and to such an extent that it is unaware of the existence of Truth and seems quite powerless to grasp this fact. The greater number of women, and men like them, are, indeed, as infants who cry out at the least vexation, having strength enough to bawl only: these we must defend against all attacks because they are constitutionally fearful and weak.

103.

I have one person beyond compare on this earth and she is the one to whom I may open my heart freely and talk about the great matters that occupy me: for she is the only one I know who is sufficiently advanced to aid me in my work; yet I cannot utilize her services because circumstances have separated us. My God, Thou knowest how greatly I need her! Allow my thoughts to reach her and grant that hers may vibrate back to me. Deign Thou to shorten, if possible, the time of our separation.



The Mystery of Sleep

By BROTHER J. B. C.



A Letter To The Imperator Filled With Profound Knowledge.

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While you were away, in my sleep one night, I seemed to be rummaging, or browsing, in the Library, and my attention was drawn to a book, presently, which I thought I could read, without disturbing the volume from the shelf. A few days later, remembering this "dream", I went upstairs to the library, and was quite nonplussed, momentarily, to see the very book, in the very spot, as in my dream. The majority will say that this is a "coincidence," meaning "chance." A "coincidence" may be, too, the occupation of the same place, in space, as two equal triangles, and, Rosicrucianly speaking, "coincidence" is, in this case, I think, "projection during sleep." Eyeless sight.

I remembered having read, in my sleep, in that particular book, something about Cicero and I felt positive I had seen the name of Democritus. So, I set to work to verify these facts. They were facts. These names, and others, (which, somehow, I recalled having seen —some of the names, I mean) were there, printed, as I thought. I kept this to myself, realizing only too well that, were I to mention it to others, it would amuse them, no doubt, to think I was crazy. Folk are so apt to jump to erroneous conclusions. As a result of this "projection", I send you the enclosed article, for publication, if you think fit. I have tried to find a trace of this Ms. everywhere I could think of looking, but could find none. The Ms. is thought-provocative!

Since then, I have been thinking a good deal upon the phenomenon of "sleep". We spend a good third of our incarnation in this morpheus-like condition. Like most people, I know very little about it. Prof. Arthur Thomson, in the "Empire Review", declares that sleep is part of an established rhythm. It may be natural that "rest" should alternate with "activity." But, men are animals, biologically considered, and many animals—Thomson says "most animals"—DO NOT SLEEP AT ALL! He adds:

... "many parts of our bodies, such as heart and lungs, food-canal and kidneys, go on doing their work AS WE SLEEP. Our spinal cord must be a very light sleeper... the breathing-centre in our medulla does not seem to need a rest all the days of our life. The necessity for rest, after work, does not carry us far towards an understanding of sleep."

You will recall the legend of the Seven Youthful Sleepers, who, in 251, when commanded to worship an Ephesian statue, erected by the emperor Decius, refused, and were obliged to flee to some mountainous cavern, where they

were enclosed, and where they slept, according to Durandus, for 300 years. A festival in their honour is kept by the Roman Catholic church on July 27. And many cases of long sleep are on record. As, for example, that of Johann Latus, at Myslowitz, in Silesia, who, slept for 4½ months, and who was kept alive by imbibing milk, and who awoke on Feb. 9, 1892. The case was ascribed to catalepsy. In fact, I knew a case (that of my father's executor) of a gentleman who slept for six weeks. This case was said to be due to "sleeping sickness." If we over-sleep, why are we so played-out upon awakening? Why must men sleep and animals—the opposite? Is it because animals live "natural" lives, and men unnatural ones? Poetically put:

Between two worlds life hovers like a star.
Twixt night and morn upon the horizon's
verge.

And there is no horizon—no real horizon, I mean.

It is stated that according to the laws of physiology, the duration of man's life, (per incarnation), should be five times the period necessary to reach full growth. Yet, centenarians are not the general rule. And, if a man is as old as his arteries, arteries are rather important life-channels, as we know, from respiration (inhalations and exhalations)—arteries, with their aerated cargoes, and veins with their "mud." And this makes me say that it seems necessary to relax both body and soul. Worry, for example, devitalizes, and "kills." Animals, maybe, cannot worry: ergo, they need little, or no sleep. The man who is depressed, is a "spiritless" man. Sleep, apparently, spiritualizes him, in the Rosicrucian sense—puts "spirit", energy, power, vitality, into his blood, while the worrier temporarily forgets to worry and use up his vital-energy, as fast as he breathes it in. Is it, do you know, because the Great Power knows man is prone to fear, to paralyzing-worry, and consequently to devitalization, enervation, to lose the very sap, to show every manifestation of ill-health, or lack of harmony, that sleep was instituted? Worry, I think, is a sin—an error, an utterly useless, silly, mistake: when we make these mistakes, we become unconscious, because we have used up our power to remain conscious. When dogs worry sheep, sometimes the sheep flop over "lifeless", suffocated by the choking, the stopping or blockade of the wind-pipe, most probably by the waste-products from the lungs.

As children, we are very badly brought up, by loving mothers. Witness the tales of the bugaboo-man, the "bear" that will eat us up, the ghost, which, later on, we find out is only the shadow of a pole in the path of the moonlight—and so forth. You see, I feel that I am pretty near to the real necessity for sleep.

which, in the emancipated and fearless, 100% so, were this possible in these hectic times, would render unnecessary the act of sleep for the latter, provided they could consciously preserve their "spirit-balance" and not shoot their "Mercury" too far up on one side—metaphorically speaking.

Somnambulists "see" with closed eyes, maybe through the skin. (See Jules Romain's "Eyeless Sight"). The skin's ocelli serve as eyes, in moments of concentration. Mrs. Heyn, blind from the age of 1½ years, passed her early life in Los Angeles, studied at Columbia and Berlin Universities, and now resides, or did until recently, at the Hotel Cecilia, New York City. On October 15th, 1925, she read WITH THE BACK OF HER NECK some capital letters in the New York Times, and on April 1st, last, is reported to have read, in "LIFE", the two words, "Nerve strain," all under scientific control, so I understand. Maybe she used unconsciously her middle eye, or pineal gland?

This is a long digression, and my observations on sleep will not interest you, I am sure. However, it does seem that this is a case of "projection" during sleep. You may consider it a good one inasmuch as it led me to the Quarterly Review, containing the material, in a small degree, for the attached article, the illustrations for which have already gone forward to you.

I thought the members of AMORC might like to have preserved, within the pages of The Mystic Triangle, this mystical writing, and very rare one, of a great Brother. One of an almost complete chain, demonstrating the existence of the Rosicrucian Brotherhood up to, and prior to 1500 B. C. If I am spared long enough, these very incomplete and brief biographies, will aid those who follow us, to trace clearly and unmistakably, and with proofs sufficient to convince the most doubting Thomases amongst them, that the R. C. chain, the Hermetic Chain, exists for those desirous of following it backwards into beyond historic past.

In this case, the Ms., I think, is interesting, because, when the Roman Catholic Church appeared on the world's stage, there were three distinct forms of philosophy, claiming numerous adherents: Epicurianism, Stoicism, Skepticism.

The Epicurean philosophy, that considered pleasure the highest good, has been misinterpreted to mean other "pleasure" than that advocated by Epicurus. "Pleasure" for him meant "happiness"—the highest good. It was not "deism", as theologians have, I think, erroneously interpreted it.

The so-called "hylozoistic" pantheism of Zeno, was not, I think, what theologians have asserted it to mean; nor, to humble F. F. does Skepticism controvert the principles of Stoicism, as Epictetus seemed to think. This is why I do not see how Epictetus could have been a Rosicrucian. His ideas got mixed up, and do not disclose the underlying unity in the trinity of Epicurianism, Stoicism, Skepticism. I am not prepared to say that the triangle discloses no bumps in its lines; but these are easily explained by human unintentional mutability, caused by these three schools of philosophers allowing themselves to be indented by afferent vibrations, while all the time, so it looks to me,

their efferent vibrations were one—a striking unity. You may not be able to find proof of what I think in any book; because so I have reasoned it out. The religious character of "heathenism" says Dr. Kurtz, in his "christian" text-book of Church History (Philadelphia: Smith English & Co., No. 710 Arch St., 1875) shows that

"... those hidden powers in the life of Nature, and of soul, were not viewed abstractly, but were regarded (by the philosophers) as revelations of the eternal spirit of Nature."

Here is the nearest "Christian" admission I am able to locate at this moment, in support of what I am forced, with my poor understanding of things, to admit to you. These fine old Brothers of ours taught morals, rather than creeds. Even Edison has realized this ("Forum", Nov. 1926), when he says: "This is the Christ-idea and what Christ did, what Buddha did, and what Confucius did." Edison, pays a two-handed compliment to Mohammed's teaching, saying: "I am not so deeply certain of the value of Mohammed's teaching, because he achieved eminence by means of war, and always had, as the background of his thought, the idea of war, and the destruction of the other fellow's life, if his belief did not exactly jibe with yours. That warlike detail of his teaching robbed it of its loveliness and Mohammedanism is not really beautiful as Christianity and Buddhism are...." In fact, personally, the followers of the Blessed Buddha, have, on the whole, I think, been true to his wonderful teachings. Don't you see things a little like this, too? And, poor Christianity—what crimes! what a welter of blood has disgraced the passing of its followers throughout the centuries!

In the last lectures of the 5th grade, you treat very ably the philosophies of the various schools—ancient schools—and, as I studied these lectures, I could not help thinking how closely you thought along the same lines as Dr. Zeller (Criticism of the Theories of Gladisch and Roth—as quoted in Hellenism in Ancient India), wherein he traces the internal affinity of the Greek systems with Oriental doctrines. In a word, the philosophy of the Chinese, he considers, reappears in Pythagoreanism; that of the Hindus in the Eleatics; that of the Persians in Heraclitus; that of the Jews in Anaxagoras; distinctly and stoutly maintaining, however, that the ancient Greek speculations arose out of Egyptian creeds, intermingled, though not to any great extent, except in the cases of Democritus and Plato, with the ideas of Zoroaster. But here, I think, he errs, in not seeing the unity underlying them all; despite their apparent diversity, which is more apparent than real. He seems to think, too, that Greek Philosophy, first freed itself from these influences in Aristotle; but in Neo-Platonism, Egyptian influence once more makes itself felt very actively; at the same time, Zoroastrian doctrines, with a certain admixture of Egyptian notions, reappeared in Christianity, the latter, by the way, I think, being compounded of the ideas of them all—a fact, rather easily proved, which unnecessarily distresses some "good" and ignorant Christians. The Eastern origin and character of Greek Philosophy, generally, to some is not clear, for



it does seem to me to be rather evolutionary, on the whole, in its beginnings, at any rate. But this is a long story—one explainable by mysticism only—I think—practical mysticism—not pseudo-mysticism, and there is lots of it.

that will not stand the searchlight of honest, humble criticism.

With all good wishes for Peace Profound—forgive me for this long, rambling letter—

—J. P. C.

The Ethics of Mysticism

*The
Mystic
Triangle
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A Personal Talk to Those Members Who Are Advancing.

I am very happy to be able to address our members just at the dawn of another Rosicrucian Year on a subject that is of the most importance to those who are reaching a point in their studies and work where many problems of a practical nature confront them.

How well I understand your desires at times to manifest every degree of your understanding and mystical development! I have not forgotten my own early experiences with the Rosicrucian teachings and especially when I reached a point of confidence in my ability to use that knowledge and *direct* and *control* certain matters. I wondered what limit there was to the power I might use, and to what extent I could depend upon my knowledge to accomplish the desired results.

The beginner is very apt to think that once he has mastered the great laws which are contained in the Rosicrucian teachings he will be so mighty in *all* applications of those laws that the world itself will bow down to him and submit in humble recognition of his attainment. Of course he does not think in just those words, and he would probably resent the idea that he ever had such thoughts. But, to judge from the correspondence received at Headquarters from the average beginner, one discovers there is very little limitation to the beginner's expectations.

Then there is the correspondence from the advanced member. For years he has been progressing with his studies and has made many experiments proving that he can contact the minds of others, can foresee certain conditions and prepare to meet them, and even overcome most of the obstacles of his daily life. Now, suddenly, he is face to face with a serious situation and he wonders why he cannot use his mystical knowledge to bring the immediate results he desires. He writes to ask about it. In many cases we are forced to tell him that he *may not* do what he desires to do, and we tell him the ethical reasons and principles which he has overlooked in his studies.

And so, my Brothers and Sisters I want to tell you now what we have known and what we have found in our own application of the

By THE IMPERATOR



laws and principles of this grand universe in which we live.

First and above all, remember that each one of us is not yet infallible in our comprehension and understanding. It may be that we believe we are right in our judgment of persons and conditions, but just because we have an honest belief in that regard does not make our judgment correct. And, while we make occasional mistakes in our judgment of other persons and their affairs, we do not make many mistakes in the judgment of our own selves and our own affairs. Naturally we are biased in our own favor, and most naturally we believe that we understand our own selves so well that we can see many reasons for condoning, excusing and overlooking essential points.

Therefore when the average member prepares to meet some serious situation in his life, he believes that because he has proved his ability to apply certain laws, they should be used by him in all cases and for any purpose. The failure to have the desired results brings bitter disappointment in regard to the value of the instruction he has received, and at the same time leaves his problem in a more serious condition; for instead of taking the right means to meet his problem he has depended upon methods which should not be used, and now finds it is almost too late to do anything.

Perhaps the one great error made by members in regard to the application of mystical laws is in the effort to use them to *force* certain conclusions of their own into the minds of one or more other persons. For instance: a common desire is to make someone agree to or concede some point that is contrary to his belief. Here we have a serious problem indeed. It may be that one is seeking a certain privilege, a grant, a concession. It must come from some person in power or legal authority to give it. That person, for certain definite reasons, refuses to comply. Now, should the mystic use some occult powers to *make that person do* as desired, even against his desires to do so? That is the question often put to us.

Let us analyze such a problem. Let us say that one of our Brothers, (A), is seeking a loan on fair security from the bank, and the bank president, (B), after due consideration declines to do so. Not expecting such a result our Brother A. makes further pleas to the bank

president, and he promises to look into the matter a little more, and again refuses. Now, Brother A. wonders if he can use any mystical principle to make B. comply, even against his decision. Brother A. says: "I have seen pieces of paper moved by my mind power; I have seen the flame of a candle bend its form one way or another as I concentrated upon it; I have read in many books (not AMORC books) that one who is highly developed and master of certain laws can force all issues, demand any result, and cause any desired result to manifest. Why cannot I simply apply any or all occult laws to have that loan come to me from the bank regardless of the president's decision?"

Naturally we tell Brother A. that it cannot be done—and furthermore, as a good Rosicrucian, he should not try to do it. He is surprised and probably disappointed in the value of all he has been studying. But, let us now calmly examine the matter. A piece of paper floating on water has no mind of its own and is indifferent as to whether it floats in one direction or another. By concentrating your mind upon it, you give it mental direction and cause it to move in accordance with *your will*. That is perfectly proper, perfectly *ethical*. It is also one of the most marvelous demonstrations of the influence of mind over matter. A candle flame is not endowed with any will power or mind of its own. The flame burns upward in a straight manner because of the vibratory conditions around it. You can use your mind to change those conditions and make the flame bend in some angle. That, too, is perfectly proper and *ethical*.

Mankind, has, however, been endowed with *mind* and *will*. These are God's greatest gifts to living, conscious, beings. Furthermore, God intended man to use his mind, to exercise and express his will and determination and become masters over the inanimate things of the earth and over his own evil desires as well.

All of our teachings are intended to help men and women to make their minds stronger in their ability to hold fast to convictions and conclusions, and to so educate men and women that they will be able to properly judge, reason, decide and come to fair and honest conclusions. If occult or mystical training and development would give to one person the power to override the decisions and *will* of another, or to inhibit the reason faculties of another person, it would be the most unfair, unjust and un-Godly principle to be found in the whole universe. Fortunately, and praise be to all the Divine Laws, it is not so. Man's mind is just as safe in its sovereign domain against the domination of other minds as is God in His domain against the dominations of evil.

I have said that it is not possible for one mind to arbitrarily control another against its will, and therefore it is useless for the student of mysticism to think of trying it. I must say, however, that from the Rosicrucian point of view, it is also a serious matter to try to do so. It is a violation of the *ethics* of Rosicrucian mysticism for any Rosicrucian to attempt to force his mind upon another or to attempt to refute the honest decision that another mind has reached by any process that is occult.

Who established such ethical laws? The Cosmic! Perhaps you have never realized that

there are ethical laws in the mystical world and that it is more dangerous to attempt to violate those laws than it is to attempt to violate any of the man-made laws of this earth.

The Cosmic laws say that a man's personal, private affairs are to remain private and personal so long as he chooses to have them so. Any attempt on the part of another person to use mystical or occult methods to pry into those affairs, is a violation of the *ethics of mysticism*. The Cosmic laws also say that whatever a group or body of men or women have agreed upon as sacred, private and limited to certain times and conditions, shall remain so, and any attempt on the part of one or more persons to use occult or mystical laws to thwart that decision, is also a violation of the ethical laws of mysticism. The Cosmic laws also say that a man's ability and divine gift to reason, analyze, conclude and decide for himself shall remain his privilege and prerogative, and he shall also have the right and will power to *carry out his decisions*—whether wrong or right—without any occult means being used to inhibit that power. Any attempt to interfere with that power by occult or mystical means, is a violation of the ethical laws.

All violations of the ethical laws are punished automatically by the laws of Karma or Compensation, as are all other violations of natural or divine laws.

I have just said that each person is guaranteed by the Cosmic the power to reach his own decisions—when in sane and sound mind and body—and to carry out such decisions, *whether right or wrong*. God has given man a mind that can reason, and his memory was given to him so that he could remember and bring to his aid, all the experiences and lessons he has learned so that he may be able to make proper and logical decisions. MAN IS MOST CERTAINLY FREE TO CHOOSE, and is a free agent in all his acts, but he must compensate if he makes a wrong decision and acts, just as he receives reward for deciding correctly and acting correctly. God might have arranged the scheme of things so that man had the mind of God and the love of God in his heart and being, and could do no wrong or even think no wrong. In that case man would not have been a free agent and he would have no need for a mind that can reason, a consciousness that could choose or a will that could determine what to do. But, as it is, man has ever had the ability to discern between the urge to do evil and the urge to do good; he has always had the mind to analyze, reason, and reach an INDEPENDENT DECISION OF HIS OWN, with the still greater power and ability to CARRY OUT HIS DECISION. God does not attempt to stop man when he reaches a wrong decision and is about to yield and carry out an error. Instead, man is permitted to work out his decision, discover his error, suffer the consequences and learn a lesson that will enable him to make a better decision the next time he is confronted with the same problem.

And, if God does not attempt to use his OMNIPOTENT powers to stay a man in his decisions, or checkmate him in his determination to commit an error, it is most certainly not within the power of another earthly mortal to do it, even in the name of mysticism; and any



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attempt on the part of man to do it, is an attempt to use a power not even assumed by God. Therein lies the ethical violation. It is an attempt on the part of man to assume that he is greater than God or more privileged than the Father of all.

But, says the student, can no laws or principles be used to help ourselves, in such cases as the one cited? Suppose that the loan from the bank was an absolute necessity, and not wholly a selfish need; and suppose that the security was good and my motives right, and I knew that I could repay the loan in the proper way; can I do nothing to make that bank president see the truth of the matter and agree to the loan? Here we have another matter, altogether. The very wording of the question suggests the answer. It is one thing to convince a man that his reasoning is faulty, his decision unjust or unfair, and have him agree to your proposition, and it is an entirely different thing to attempt to inhibit the man's reasoning, and while he still believes he is doing the wrong thing, submit to some psychological or mystical power and agree to what he believes is wrong. Do you see the point of difference? It is an *ethical point*, it is a Godly point.

Truly we may use every means to convince another of a sound argument based on truth. In fact it is our duty to use every method available to help another reason properly and reach a correct conclusion. But the conclusion must be reached after free and independent reasoning. The conclusion must be a result of analysis and study.

In the case of the bank president—and this case is simply typical of hundreds of others—he may be laboring under some false impressions which he would freely and quickly cast aside if he knew the truth. But it is his inalienable right to reason freely and exercise every bit of his reasoning powers without external inhibition. He may be prejudiced against the person asking for the loan, and every reasonable method should be used to help him see that his prejudice is unfounded. He may not see or realize the safety of the security offered, and every reasonable method may be used to help him see that point. Mystical methods may also be used to help in these matters, by concentrating on him and sending to him the true facts as you know them, but not attempting to force him to make his decision. That he must be allowed to do of his own accord *after* you have sent him, mystically or otherwise, the facts that he should consider.

I know only too well that some systems of occult or mystical philosophy try to make the student believe he is justified in using any occult method he thinks he knows, or any psychological trick they try to teach, to make himself a master of other persons' minds. But it is a false system, it is a harmful system, it

is a failure in producing results and a harm in the reaction it brings to the student from the Cosmic.

In the Rosicrucian teachings we try to make each and every member understand the proper process of reasoning. We try to show him how he can get facts to use in his reasoning. We attempt to show him wherein he has been misled and mistaught in the past in regard to many things which have an important bearing upon his reasoning. All of this is to enable him to reach better decisions. This will eventually prevent him from reaching erroneous conclusions and acting in error. We also teach him how he may transmit to the mind of another the impressions he wishes to transmit, but we constantly warn him that to attempt to transmit falsehoods, evil, and unjust thoughts, will not only FAIL in its sinister purpose, but bring a Cosmic reaction upon him as a rebuke from the Cosmic Laws.

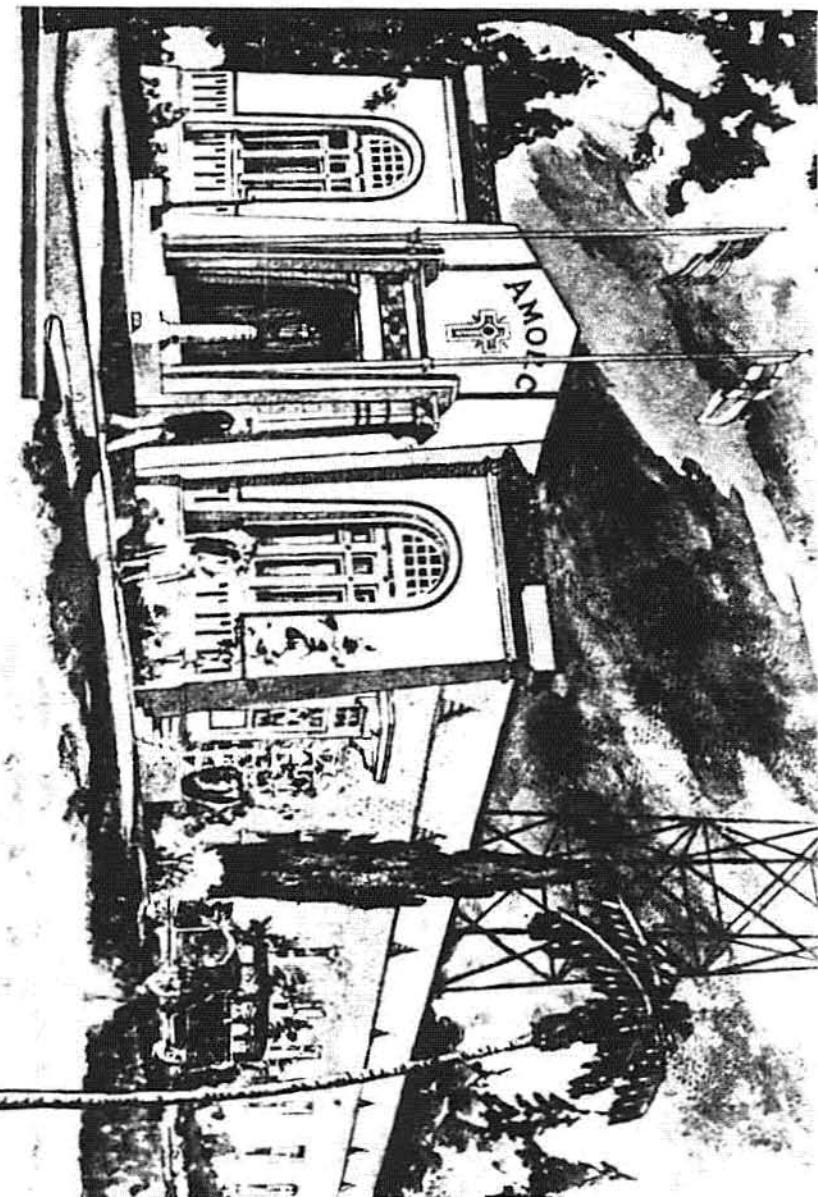
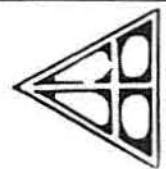
To the Rosicrucian of sound training, there is no need for moral laws made by man, nor legal rulings by the courts of the land. If he cannot ethically do anything, he cannot do it at all. The Cosmic code of ethics will cover every act of man, and all of the man-made laws are simply attempt on the part of man to interpret the Cosmic laws. The interpretations are generally very crude, indeed, and do not nearly serve the mystic so well as the ethical laws of the Cosmic.

Take the Ten Commandments as interpreted by Moses. Is there one of them that the true Rosicrucian and the true mystic cannot find in its pristine form in the ethical laws of the Cosmic? To the Rosicrucian there is no need for the words "Thou shalt not kill!" as a moral commandment, for ethically he could not dare to kill. The same is true of all the commandments.

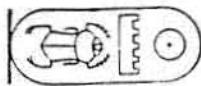
To the mystic the ethics of mysticism and of life generally, constitute all the principles of every religion, of every code of law that man has made. He knows that he dares to do many things if he is willing to pay the price of the Cosmic Laws of Karma. But, what a price! Man, too, has arranged a set of punishments for violations of his interpretations of the Cosmic laws, but man smiles at these very often. Many men have been willing to pay the price that man demands, but would never agree to pay the price that the Cosmic inevitably and relentlessly exacts.

Men who are ignorant of the Cosmic laws and the price exacted or the reward bestowed for our actions, are willing to take a chance with man-made laws, and often succeed in evading punishment at the hands of man. But the mystic knows better than to attempt any violation for he knows also that he can never evade a just compensation—never in his whole life, eternally and forever.



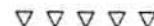


*The Administration Building in the heart of Rosicrucian Park, San Jose, California.
An example of modern Egyptian architecture and decoration.*



The Religion of Buddha

By SOBHITA BHIKKHU
Priest of the International Buddhistic Churches



An Intensely Interesting Subject for our Members.

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(NOTE:—So much has been said in recent years about the religion of Buddha and many impressions given that it is entirely heathenish in its nature, that we believe our members would like to know the facts. In some oriental countries the true teachings of Buddha have been cast aside and a form of religion established which simply builds shrines to Buddha before which the ignorant and the learned alike burn incense and bow in idolatry. But that form of religion, very popular in Japan and China, is not the true form. In America, England and other countries as well as in India and Japan there are thousands of Buddhistic Churches which use the true ritual and Gospel of Buddha. There are many of these Churches in America, most of them in the West, especially in California, and in each one the attendants are often Americans.

We present here the real ritual as used in the English Churches of England, America and Australia. Priest Bhikkhu is indebted to Paul Carus for aid in the translation of the original into English, and he has also added his own explanations of what he does as a Priest while officiating in the Church. Such services are usually held on Sunday mornings in beautiful oriental Temples and are open to the public. —Editor).

THE RITUAL AND RESPONSES

Three altar candles, "the Great Lights," to represent (1) the Buddha, (2) the Dharma, (3) the Sangha, being lighted, the Bishop, preceded by the attendant priests and dean, ascends to the sanctuary while voluntary is being played and all remain standing. Assistant priest lights the candles and the incense sticks or incense, then opens the tabernacle, disclosing the sentence "Namo Amido Buddhayo", and the image of Amitabha or Buddha. All then bow before the tabernacle, repeating in monotone the three refuges.

"In Buddha I take my refuge.
In the Dharma I take my refuge.
In the Sangha I take my refuge."

The celebrant then proceeds to the front of altar attended by two priests and sounds the gong.

Celebrant says in clear voice: "May the Illuminator of all, the Light of the World, the Dispenser of happiness to all, the all-prevading Divine Being, be gracious unto us so that we may have perfect contentment of mind, and for the attainment of perfect happiness. May the same Being shower blessings upon us from all quarters." (He turns and blesses the people).

Then facing the altar he says aloud (English

translation): "Unveil—O Thou that givest sustenance to the universe, from whom all things proceed, to whom all must return—that face of the True Sun, now hidden by a vase of Golden Light, that we may know the truth and do our whole duty on our journey to thy sacred seat" (Buddha's Prayer).

To Buddha:

"Grant, O Lord, that we may, by faithfully performing our holy duty according to thy injunctions, attain unto prosperity and abundance of nourishing and nutritive substances; may we always serve our parents and instructor with devotion; may we offer to them everything so they may be pleased with us; may we never do anything contrary to thy commands; may we never give pain to anything or any one; and may we regard all with the eye of a friend."

To Truth Eternal:

"Thou art far greater than the great, the Primeval Cause, the Creator of the creator, Infinite and Eternal, O Lord of gods, O Support of the Universe thou art the Imperishable, the Indivisible, the Exhaustless, thou art the Manifested, and the Unmanifested, and thou art O Lord that is beyond all these."

Invocation of Buddha:

"Almighty and Eternal Fount of Wisdom, grant us knowledge, understanding and wisdom, to speak here words of truth, love and hope. O Blessed Ones, we ask you for light from the angel spheres, and may our guides guard and control our mind and tongue, that nothing but the truth may be here given, and that the good seed dropped may, under your guidance, find fertile spots, may live and grow that those who are in obscurity and darkness may be brought into radiant sunshine and joyous glories of the unfoldment of your true spiritual goodness. O ye who dwell in the high plane of Heaven (Nirvane) and are divine in substance and in intellect, and able to give protection from guilt and all its penalties, to banish all impurity, to cleanse us from all uncleanness—O Hosts of Gods and Buddha hear us and listen to these our petitions." (Altar gong is sounded three times).

Praise of the Enlightened One: Praise of wisdom:

"Praise to our cause of enlightenment, of wisdom eternal, the foundation of all-seeing."

The Call:

"All evil thus avoid: Do all the good thou canst.

In the truth thou wilt find the light.
A refuge, a home to the weary one."

Salutation:

"Praise to the Eternal Light." (Gong). (Celebrant bows low in front of altar).

Intone:

"Praise to the Eternal Buddha." (Intone).

"Adoration to the jewel in the Lotus." Elevates and extends arms and hands towards tabernacle.

"The divine blessing fall on us; praise to the divine wisdom." (Here the celebrant faces the Cardinal Points and incenses all three points).

"Peace, Peace, Eternal Peace." (Sound three gongs).

"May the Divine Wisdom pour down on us."

Salutations:

"Praise to the Eternal Light."

"Praise to the Eternal Buddha."

Five Precepts:

"Three things have we to govern, temper, tongue and conduct."

"Three things have we to love: courage, affection, gentleness."

"Three things have we to delight in: frankness, freedom, beauty."

"Three things to wish for: health, friends and a cheerful spirit."

"Three things to respect: honor, home and country." (Here incenses the altar).

Substance of Doctrine:

"The truth of wisdom observe: Hold to what the Teacher tells thee; Hold to what is good and true, and Peace supreme will be thine own."

Three Characteristics:

"All conformations are transitory, all conformations are suffering, all conformations are lacking a self." (Three gongs).

(Here priest recites in monotone).

(During this recital of the mantra the organs of the various senses should be touched reverently with the hands).

Invocation:

For preservation of health:

"Do thou, O Lord, preserve in perfect health and vigor our speech and organ of speech; our respiration and organ of respiration; our sight and visual organs; our ears and auditory organs; our heart, throat and head. Do thou grant glory and strength unto our arms; to the palm as well as the back of our hands."

For purity:

"Thou O Lord! who art the Life and Support of the universe and art dearer than life, purify thou my head; thou who art free from all pain, by coming into contact with whom the human soul gets free from all troubles, purify thou my eyes; thou who pervadest this universe, directing and controlling it, purify thou my throat; thou who art all comprehending, purify thou my heart; thou who art the Cause of the universe, purify thou my body; thou who art all sustaining, purity thou my feet; thou who art all-truth, purity thou again my head; thou who art all-pervading, purify thou my whole organism." (Sprinkles altar and self with water mixed with salt.)

Invocation to Truth and contemplation by Pranayam:

"Lord! thou art the Stay and Support of the universe, self-existent, and dearer than life; Lord! thou art free from all phases of pain, and the human soul is freed from all trouble by coming in contact with thee; thou pervadest and sustainest all; thou art great; thou art the Cause of all; thou art the all-sustaining one, thou art Truth."

Essence of Truth and Enlightenment:

"Lord! thou art the Soul of the animate and inanimate creation. May we after perceiving thee with our minds enlightened approach thee with deep reverence. Thou the self-ensouled, the holiest of the holy, the most luminous among luminous objects, the Giver of peace and happiness to the righteous (and to those longing for happiness); thou who are eternal: thou art all-happiness and beyond all darkness and ignorance."

True Conception of Universe:

"For the true conception of the universe we appeal unto him who is the Giver of peace and happiness unto the wise and those longing for salvation, the soul of the animate and inanimate creation. The exquisite design and arrangement in Nature lead to an idea of the attributes of God the Giver of all knowledge, the all-pervading and the Cause of the universe."

For purity of speech, truthfulness and altruistic action:

"Thou are most wondrous and self-ensouled, the soul of the mobile and of the immobile creation; the sustainer and preserver of luminous bodies and of earthlike solid globes and interplanetary space; the light of philanthropic men, virtuous people, mechanics and the discoverers of the properties of electricity. Attainable unto the wise, he is the destroyer of all phase of inharmony."

Entreaty for length of life:

"Thou all-seeing Lord, loving and benevolent unto the wise and righteous, existing before creation, the Holy Creator of the universe all-pervading, omniscient, and eternal, may we through thy grace see 100 years, live 100 years, hear thy attributes with full and unswerving faith for 100 years. May we preach of thee and thy attributes for 100 years; may we live free for 100 years, and even more than 100 years."

Contemplation of Deity:

"The Lord is the Creator and Illuminator of the Universe. All-knowledge and the Stay of the universe, the being in whom move numberless sunlike brilliant orbs, the All-powerful and the Light of the World; the Just, Almighty and Eternal above all decay and omniscient, the Support of the universe, self-existent and dearer than life, free from all pain, purifier of the human soul, the giver of bliss to those aspiring after salvation and to those who have attained it; the Omnipresent, the Creator of the universe, worthy of acceptance, and holy; Illuminator of the human soul, dispenser of happiness, without impurity and sin. May we always contemplate him so that he may direct and enlighten our understanding."

Adoration to the Buddha:

"We adore him who is All-happiness and the Dispenser of ease and felicity unto his creatures. We adore him who is the liberator from the bondage of ignorance and sin. We adore him who directs his devotees to righteousness and is the Giver of all-bliss, all harmony and the great Bestower of happiness." (Three gongs). (Incenses the entire altar, etc.).

Celebrant with extended arms and hands: "I am Eternal Life—I am Eternal Love—I am Truth—I am Peace and Peace dwells in me. God is me and I am God for evermore."



"Let all beings be peaceful.
Let all beings be blissful.
Let all beings be happy."

Then follows the Epistle read from the left side of the altar. (Epistle is chosen from Mahayana Sutras or Dharma in English). Then the reader of the Gospel of Buddha and the Book of Gospels is incensed and the Gospel then read from the right side of altar.

Then follows a hymn (sung by the congregation).

Church notices for the Week.
Hymn or Vocal or Instrumental Selection.
Sermon.
Offering or Collection.

Hymn (sung by congregation).
Then the celebrant turns to altar with collection bowl and elevates it, intoning or reciting the following:

The Offering:

"For the good of all creatures we make our offering in the name of him who is the soul of the mobile and immobile creation, self-

effulgent, the Illuminator of the universe and the Light of Lights.

"We offer in thy name, the Light of all, Dispenser of knowledge, Omniscient, Teacher of Truth, and Giver of enlightenment to all creatures.

"We make our offering in the name of him who is self-illuminated, the Illuminator of all and the Lord of the universe.

"We make our offering in the name of him who pervades the sun, the human soul, who coexists with the sun and the atmosphere during the day; the Giver of salvation, the Light of all, and who is all-love, for the attainment of knowledge."

(Pontifical Blessing given by celebrant turning to congregation with uplifted hand making the sign of the Swastika):

"May the face of Truth shine upon you, and the Divine Wisdom of the Buddhas permeate you to remain with you now and throughout Eternity." "So mote it be." (All priests bow before altar and retire).

(End of the Mass).

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That Trip to Egypt

ARE YOU GOING WITH THE IMPERATOR?

▽ ▽ ▽ ▽ ▽

Some Important Points Answered In Regard to This Trip.

The Imperator tells me that even now, March 5th, he has many inquiries on hand from those who wish to take the trip with him to Egypt next winter, as explained in last month's issue of this magazine.

But he also tells me that I did not make one point very clear, and from the correspondence it appears that I did not. I said that the Imperator would like to know during the month of March how many expected to make the trip, so that preliminary plans could be started. Now, I did not mean to intimate that all who wish to go on this trip must make their decisions at once or even make any plans.

The Imperator says that all who wish to go will have up to June first to decide and will not have to make a definite answer before September. But, he would appreciate hearing from those who *think* they will be able to go, or who *know* they will be able to go. He would like to hear from these just as quickly as possible. If, however, you are not able to decide until next fall, that will not prevent you from enjoying every feature of the trip.

Your letter to the Imperator now, or at any time, stating that you desire to go, or expect to go, will not bind you to go if you find that you cannot make arrangements.

The Imperator has asked me also to answer a few of the questions asked by some. First

members of your family who are not members of the Order, may go along, or even a friend if it is necessary for you to have some companion on the trip. Such persons will be permitted to enjoy every feature except the private ceremony that is to be held in one of the Egyptian Temples. Secondly, children of any age may be taken, and no doubt those under a certain age will be granted tickets at special rates. Next, those who wish may remain in Europe at the close of the trip and return to America on any boat later in the year, without extra expense except for the hotel bills they incur while staying longer in Europe. In other words the return ticket on the steamer is good for some months. And, the Imperator is planning to add the following features not originally included: a trip through the Italian Alps, a stop for a day or two at Geneva where the League of Nations meets and where the international Rosicrucian congresses are held, a stop in Basle, Switzerland, visiting the oldest Rosicrucian College building still existing, a trip by boat for one day along the Rhine to Cologne, a stop there, and several days in Paris after crossing Belgium, and finally a few days stop in London.

The Imperator also says that those who have written have expressed the utmost enthusiasm. Remember that the trip starts at New York and ends at New York. More can be added to the party if it is found that a larger number wish to go. Such a trip will not be taken again by the Imperator for many years. So do not miss

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this unusual opportunity. Read last month's announcement again very carefully. More of the details will appear in our next issue.

To give many of you some idea about travel in Egypt, the Imperator asked me to reprint the following official information prepared by an Egyptian tourist guide. Many know something about travel in Europe, but conditions are a little different in Egypt, hence the following article may be interesting.

Those who have written to the Imperator will probably receive word from him during the next few weeks, or by the time this magazine has reached them.

TRAVEL IN EUROPE

It is always desirable in travelling to dispense with unnecessary baggage, at the same time, if the traveller intends to journey for months he must be well supplied with clothing. Gentlemen should take with them thick and thin light-colored suits, a suit of some dark-colored material for wearing on special occasions, a flannel suit, an overcoat, thin and thick pairs of shoes both in black and brown leather. A pair of strong thick-soled shoes, or boots, will be found invaluable in exploring ruins. Flannel and linen shirts, straw and felt hats, cloth cap, and a cork sun-helmet, make a fairly complete outfit. A kefiyyeh, or turban cloth, to be tied round the hat or helmet in such a way that a good portion of it falls over the neck and sides of the face, should not be forgotten. Ladies will find very useful thick and thin brown shoes or boots, and short blue serge skirts, dresses of thicker materials for cold days and evenings, wrappers, etc. If shoes are worn in exploring ruins, gaiters will be found most useful for keeping out the sand.

Among many miscellaneous articles which will be found very useful are the following:—A good field or opera glass, leather drinking-cup, leather straps, two or three small balls of twine of different thicknesses, a small strong writing case with plenty of writing materials, a good strong pocket-knife with a long blade of well-tempered steel, smoked spectacles, needles, pins, scissors, tape, thread, buttons, compass, small magnifying glass, soap, etc. Artists, geologists, entomologists, and those who wish to pursue a favorite line of study, should take all the most necessary materials with them: photographers can obtain films, etc., in Cairo, but those who wish to be quite certain about the age of their films had better buy as many as they are likely to want before they start for Egypt.

Egypt is one of the healthiest countries in the world, and if the most ordinary care be taken by the traveller, he should need neither physician or medicine. This remark does not, of course, apply to invalids, who will follow the advice of their doctors as regards diet, dress, place of abode, etc. In winter it is usually unnecessary to make any change in the way of living, for most people may eat and drink that to which they are accustomed in Europe. In summer those not having experience of the country are careful not to drink wine or spirits in any great quantity until after sundown. Bathing in the Nile should not be rashly indulged in on account of the swift and dangerous under-currents. A turkish bath will be found

delightful after a fatiguing day of sightseeing but the bather must be very careful of draughts, and dress with due regard to the temperature out of doors, especially in winter. At all costs the traveller should guard against chill or cold, for the results are troublesome and annoying, and may be avoided. It should never be forgotten that the mornings and evenings are cold in winter, and the nights very cold, and arrangements for keeping the body warm should be made accordingly.

Headache and sunstroke are occasional in Egypt. Effectual remedies are cold compresses, warm baths, and rest in a shaded room or place. Great care should be taken to protect the head and back of the neck with a good broad-brimmed hat, or cork or pith helmet, and in making long excursions a long thin pad of khaki tied inside the coat or dress in such a way that it lies along the upper part of the spine, has been found very beneficial. The nape of the neck should always be covered when walking or riding in the sun, even comparatively early in the day, for the sun's rays are powerful, and many severe headaches have been caused by their striking the head and neck horizontally or diagonally.

The word "Bakshish", which is the equivalent of "gratuity," "tip" or "pourboire," literally means a "gift", and it will probably be the first word the traveller will hear when he lands on Egyptian soil, and the last as he leaves it. Those who render him the smallest service will demand bakshish, as likewise will those who render him no service at all, but who stand about, stare at him, and obstruct the way: the half-naked child lying in the dust will cry 'shish after him, the older children will shout the word at him in chorus, and labourers will stop their work and ask for bakshish on the chance that they may get something given to them for nothing. Formerly in Egypt highly placed officials took bakshish openly, but as they received no regular salary this is not to be wondered at: in recent years this abuse has greatly diminished, and bakshish is now only demanded by those who wish to be overpaid for their services and by beggars. So far as possible the traveller should agree on the price of every service beforehand, but he must remember that even when he has paid the sum agreed upon the native will ask for bakshish. So long as travellers will overpay the Egyptians for their services, so long will the cry for bakshish be a nuisance to everybody. No hard and fast rule can be laid down, for the simple reason that the generosity of benevolent men and women which finds expression in indiscriminate alms giving and charity, even when known to be misapplied, refuses to be curbed. It must, however, be pointed out that those who bestow gifts on an unreasonably large scale make travelling difficult for people of moderate means, and for some wholly impossible. If each traveller would make it a rule never to give bakshish, except for some positive service rendered, worth the sum given, he would confer a boon upon the people and upon future travellers. In Egypt, as elsewhere, the traveller who pays best will always be waited upon first, and the more bakshish the native is given, the more he will expect: each season



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finds him more and more dissatisfied with the bakshish with which he would have been quite content a few years ago. A bargain once made should be adhered to, for when the native once realizes that his employer intends to stand firm, he rarely gives further trouble. Among claimants for bakshish must be mentioned the professional beggars, who are numerous; many of these are imposters. On the other hand, many of the maimed, the halt, the blind, and the aged ought to be helped, and a few piastres judiciously bestowed often smooth the way of those who, through an accident, or sickness, or no fault of their own, have fallen on evil times. In country districts the traveller will save himself a good deal of trouble if he will provide himself with a bag of copper paras (=40=1 piastre tariff) or nickel milimes (10=1 piastre tariff) before leaving Cairo, for the most urgent wants of the deserving beggars can be supplied with a few of these, and the danger of demoralizing the native is reduced to a minimum.

The attention of the Egyptian authorities has been frequently drawn, both by visitors and by residents in the country, to the evils resulting from the indiscriminate bestowal of bakshish to the inhabitants of the Nile villages, and other places visited by tourists during the winter season. The intention of the donors is no doubt kindly, but the practice,—more especially in view of the yearly increase of visitors to Egypt—cannot fail to be detrimental to the moral sense and the social well-being of the poorer classes of the community. At the present time many of the poorer inhabitants of those towns on the Nile which are most visited by tourists live almost entirely on what they can obtain by bakshish during the winter months: the easy means thus offered by obtaining a small livelihood prevents their adopting any form of labour; and children are brought up to regard the tourist season as the period during which they may, by clamorous begging, enable their parents and themselves to lead a life of idleness for the remainder of the year. The unhealthy tendency of such a system is obvious.

On the other hand, from the point of view of the Nile travellers themselves, the inconveniences of this universal mendicity are equally obvious, and, as time goes on, cannot fail to increase, unless some means are adopted for checking the practice.

It would be extremely difficult for the Government to devise an effective remedy for this state of things. The real remedy rests with the travellers themselves. If money were, in future, only bestowed in return for some actual service rendered, or in cases of evident and established distress, the present pernicious habit of begging would soon die out, to the advantage both of the people and of the visitors.

It is with this conviction that we venture to express a hope that our fellow-countrymen, when travelling in Egypt, will lend their aid to this important reform by abstaining from the distribution of money in response to mere demands for bakshish, bestowing it only when the circumstances appear to them to warrant their generosity.

Tourists should especially abstain from throwing money from the decks of steamers on to the landing stages or on to the banks of

the Nile for the purpose of witnessing the scramble for the coins: such exhibitions are mischievous as well as degrading.

The traveller who is a stranger in Egypt, and has no knowledge of the language, will find his pleasure greatly increased if he hires a dragoman, i. e., an interpreter, for good dragomans save their employers time, trouble, and money. It often requires considerable moral courage to keep these individuals in their proper places, for the more useful and capable they are the more easy it is for their employers to lose control over them. Dragomans are of two classes, i. e., those who undertake the charge of parties on long journeys, and those who act merely as guides to the various places of interest in cities or towns. The former are often educated men, and can speak from two to five languages, the latter can usually speak English or French, but are useful chiefly in conducting the traveller from one part of the city to another when his time is limited.

**SOME TRAVEL QUESTIONS
ANSWERED IN DETAIL**

How long is the trip to Egypt? We expect to leave early in January and return to New York early in March: an absence from America of a little over two months.

Will children receive special rates? So far as the trip itself is concerned children under ten will receive half-rate rates.

How about the cost to and from New York city for those who live in various parts of America? We are trying now to arrange with all railroads for special fares to and from N. Y. City from any American city. Such rates will be quoted in our next issue.

How many will be permitted to go on the trip? Not more than three hundred may go. Selection will be made in accordance with the date of letters asking to be placed on the list. Therefore you are urged to write to us as soon as possible. If you find later that you cannot go, your name will be taken from the list. The trip will be under the guidance of a very experienced travel bureau, with interpreters and guides of local experience in each place. The Imperator will simply introduce the members to some places and to some points of mystical interest not generally known to travellers and will conduct certain ceremonies and experiments on various days to make the trip one never to be forgotten by students of mysticism. Many of the highest grade members from many sections will be in the party to help in wonderful experiences.

How about foreign members? Members in Canada, Mexico, Europe or elsewhere can arrange to meet the party and go with it. Such arrangements must be made early.

How about passports? Everyone leaving America must have American passports. Details as to securing passports in the simplest and quickest manner will be explained in a letter sent to those who have no passports. If you have never had a passport and want to go on the trip, write to the Imperator at Headquarters now and ask for his special information about passports. Those who were born in foreign lands or who are not American citizens may have some delay in getting them, therefore early action is necessary.

Membership Comments

Reports and comments are desired from all Lodges, Groups and Committees for publication in this Department each month. Have these reach us before the 5th of the month. Address the Editor of the *Mystical Triangle*, care of AMORC.

Well, we at Headquarters, are perfectly delighted with our new building. We are fairly well settled in it now, and we have more room, more conveniences, and more comfort than we ever had, with loads of room for expansion. And, what magnificent work was done by the various contractors, artists and assistants! Each one gave far more than was expected in either material or labor. They sensed the spirit of the place and freely worked beyond their contract specifications to make the building not only excellently constructed, but truly beautiful. The front, in Egyptian style, is most impressive in architecture and color, as well as Egyptian decorations. The lobby, the halls and the oriental reception room are like something from Persia or some other place in the Orient. Hundreds go past the place daily and stop for a while to view the building from their cars. Persons have made trips all through the day to come out and see our place, inside and out, with unstinted praise. Truly, the building looks like a great library or museum from the outside, but once one is beyond the oriental lobby and reception room, one is at once in the centre of the most modern of present-day office equipment. In one room alone there are three hundred and thirty-six wooden filing sections with beautiful panel doors, reaching from ceiling to floor, with an equal number of steel sections to contain segregated lectures. The mailing machines operated by electricity, the electric mimeograph machines and other devices, along with modern office furniture, filing cabinets, steel vaults and safes, make the place well equipped, and with many typewriting machines and dictaphones operating and the many clerks busy with their routine work, the place just hums from morning until evening.

We hope that all our members who can visit us will do so. We have a general reception period every Thursday afternoon from 2 to 5 and every Thursday evening from 7 to 9.

The local newspapers published a special two-page greeting to us the day we moved into our new place, and in addition to reviewing the work of the Order and its history, many of the prominent merchants and citizens placed their cards of greetings and welcome in the paper. We have made a host of friends in San Jose and, as in other places where we have been located, our local reputation substantiates the reputation we have enjoyed nationally for years. You know, the prophet is not always well liked in his own town, nor always understood and valued by those closest to him. But this is not so in our case.

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And now let us talk to you on various subjects of general interest. You know this is our little monthly get-together talk. You cannot imagine how the editor loves to put these paragraphs together and to collect them from the various departments and from the correspondence. It is just like a real *gossiping* evening, to sit down here at my desk and arrange this department. I can see some of you smile as you read some of them, and often as I paste one of these paragraphs on the sheets of paper in its best place, I say to myself.—"Now you just stick there until the printer gets through copying you, then you will go into the press and get into the mails and one of our readers will write in some day and say, '—well that was fine!'"

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And speaking of printers, let me tell you that we have just issued another edition of *The Light of Egypt*, our new propaganda book. This is its third edition in two years, and that means that thousands upon thousands of copies have been spread over the United States, Canada and Mexico. This edition has a new cover design, several new pages of matter, a picture of our new building here and a better form generally.

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On another page of the *Triangle* we will publish a picture of the new building. It is the architects picture, but the building and its lawns look so like the picture that it serves as an excellent photograph.

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Now for some gossip! (I hope I will be excused for using that word again). Way up in Boston, Massachusetts, they are having a wonderful time with the Grand Lodge. They report very large increase in membership, excellent financial condition and unlimited joy and contentment. The Grand Master continues to keep things moving and just recently they presented themselves with a very beautiful Egyptian Lodge Room. We are certainly happy about this. If you go to Boston at any time, be sure to visit the reading room, the very large library and the other Temple rooms there. The address appears in the directory on the last pages of this magazine.

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For some unusual reason which we have not been able to learn as yet, there has come into our Order recently a great many of the Jewish faith. Time was when the orthodox Jew was afraid to join with us because of our symbol. He and his race have suffered so much in the past at the hands of organized bodies using the Cross as a symbol, that they are truly warranted



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in their reluctance to join even the AMORC. But something—or somebody—has changed their attitude recently and now they come to us on the first invitation, and usually the most intelligent Jew is the most enthusiastic about the work after he experiences just the first few lessons.



Let me quote here a letter received from one Jew. It is mighty interesting. "Born as I am of Jewish parentage, I have been an earnest seeker after 'truth' practically all my life, or, I should say, since I was about twelve years old. (I am now forty). I have accepted the idea of a Christ principle in all men, as a mystical idea. But, despite my varied studies of the past, the idea of *reincarnation* was, well, shall I say 'amusing'? It was more or less a 'fool notion' to me, if I may be so blunt. At the time of my first Initiation, which was on the night we had moved into the new house, and I was unshaved and unkempt, not at all in the condition I should have been for such a ceremony, but I was sincere in my every thought. I looked like a neglected tramp, I believe. I picture this to you as it is vital. Now, upon concentration in the mirror as directed, the face that was *clearly revealed* to me was that of a clean-shaven young man of 25 or 30 years of age."

Now Brothers and Sisters, listen to the rest of his letter about this young man and who he was:

"His features were STRONG, clean-cut and well defined, and although his chin and mouth portrayed real masculine determination and his eyes large and well set to face squarely and frankly whatever might come, I might well say that he gave at the same time the impression of being 'beautiful'—effeminately beautiful—with an abundance of soft wavy hair rising above his high forehead and a look of nothing short of compassion and great love.

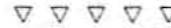
"Since then it has been revealed to me in more ways than one WHO I really was and am! Among other things I have clearly heard the 'audible voice'—the voice of (shall I say?) God or of an Angel, speaking to me, and in plain, clear words, has told me who I was. And other things have come to pass in the last few weeks to confirm my wonderful revelations, visions, and 'talks with the Angels'—if you would so style it. Hence, can I say that the work done for me at Headquarters has been of no avail? Can I deny that the work done for me has not helped to unravel Life's problems for me and set me, way ahead in the progress of development?

"And, my Brother, mark my words—if I am who I now sincerely believe I must be; if I have, even to so small an extent, solved the mysteries of Life and evolution, as it would appear I have done; of my life's work is, henceforth, what I believe now it is to be, and which it must be if I am who I now believe I am, and my subsequent and co-relative revelations are true; then, I have a mighty task to perform and a work (or works) to do, which in the very process of its performance, will bring to me great material and spiritual wealth.—great prominence and a power for GOOD, and, within the short space of a few years, I shall become

Nationally (if not Internationally) known. At the same time, my burdens will be heavy, though a pleasure to carry; and I shall have enemies among my multitude of friends; nor will I accomplish all this without WORK—hard work and plenty of it, though it will give me great pleasure in the doing. But at the present writing the world is not ready to accept—not quite—and I have been counselled not to reveal my true identity to the world."



How we all rejoice with him! And, there are many others who write like that. Each week brings letters from members who have *attained*, who have *discovered* and who have *found*. Are you waiting for the revelation to come to you, or are you living so that the Light may find its way into your being?



Speaking of seeking, waiting, seeking and finding, here is another little story, fresh from this very morning's mail. It comes in the form of a letter all the way from Kinshasa, Belgian Congo, Central Africa, and is dated in that place January 22nd, and reached us March 5th. It is from a Belgian, Paul Gilson De-Sousa and is respectfully addressed to the "The Great Master of AMORC":

"It is with a feeling of great joy that I take this opportunity to write to you, seeing how long it is I have had to wait to do so.

"Since the dawn of that bright light of understanding which illuminates every youth I have always felt during my literary studies in the English language a kind of indefinable insatiability which often made me think I needed other kinds of studies than the mere exoteric education. This impulse, which grew stronger and stronger, pushed me at last into occultism. In 1917, during my occult explorations, I came across the name of the *Rose Croix Ordre* in a French occult magazine. My inner impulses seemed to be heightened at the sight of this name and I at once got into communication with my librarian in Paris, asking for particulars regarding the Order. He in his reply, furnished me with the address of the 'Grand Maitre de l'Ordre Martiniste' and directed me to communicate with him on the matter. This I did, but as I desired only to be a disciple of no other order than the Rosicrucian, I specified this in my letter to him. But, upon receiving his reply I was astonished to find nothing in the envelope but a piece of paper upon which was placed in the centre the written initials.

A.M.O.R.C..

and up in the top corner of the sheet was written in French: 'La civilisation a le droit de reclamer les services honnêtes et zéles de tout être humain, mais surtout de ceux qui ont une éducation intellectuelle et morale élevée.—Roosevelt.'

"The exact meaning of the initials A.M.O.-R.C. not being known to me, I was at a loss to communicate with you then, but I had the confidence that in due course of time the revelation would come. Ten years have elapsed now, and I still have that piece of paper framed and preserved in glass, and just today my hopes were fulfilled by discovering your address on another paper lying before me, and I have the joy of writing and asking for further light."

What do you think of that for patience? And some think that two weeks is a long time to wait to receive a copy of our literature after writing but one letter.

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Did I let loose some wind storm when I spoke about the Liberal National Party a few months ago? I'll say that I did! And, the manager of that party, located at the Brown Palace Hotel, in Denver, Colorado, wrote that he had received an avalanche of inquiries for literature. In our mail were hundreds of comments from members who received the literature and who found it to be an ideal political party in process of formation. If you have not written for that literature—which is free for the asking—write to the National Liberal Party at the hotel mentioned above, and get some very interesting reading matter. We believe America needs a party much like that one.

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And, while we are making recommendations, let us make another. We have recommended several times that our members could get radio receiving sets at reasonable (wholesale) prices by writing to a firm in New York, and mentioning our name. Members in Canada, found, however, that they would have to pay duty on such sets or parts. Now a brother in Canada comes to our rescue. Brother Harry Toyer, of Ponawa, Manitoba, Canada, says that he can secure for our members in Canada, either the knock-down kit or the completely wired "Mercury Super Ten" at wholesale prices. This set uses the famous Northern Electric Peanut tube, the smallest tube made, which draws only one-tenth of an ampere and is the most remarkable radio-frequency amplifier ever made. The set also has interchangeable coils so that the set will change from broadcast to short waves in a minute's time. Truly the set is a marvel for distance even in the day time. We cannot get it here in America at any price, I understand, but you folks in Canada now have a wonderful opportunity. Write to Brother Toyer and he will tell you about it. You should enclose postage for reply.

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Now we come to some brickbats among the bouquets. We have before us a copy of a small and poorly printed pamphlet called the *Mystic Casket* and published by a man in India who has reached a number of our members with his literature and lessons which he offers at various prices. In fact we have received thirteen (!) copies of this pamphlet from as many members, who sent them to us with suggestions that we try to prevent its further distribution. The pamphlet is issued in the interests of a system of instruction, and the possible sale of some preparations or other articles, which claim to enable man to live eternally or continuously for many cycles. In other words the pamphlet is devoted to the furtherance of the idea of some elixir. When this idea was first introduced to our members they believed it emanated from truly Rosicrucian sources and were quite surprised. Then they wrote to us about it and to the publisher of the pamphlet. Many of his

American students ceased buying his further lessons and wrote to us asking why such teachings were being distributed in this country among people who knew that the elixir idea exploded after Ponce De Leon failed to prove it with the water from the famous Floridan well. The man in India seemed to get the idea that AMORC was responsible for the downfall of his propaganda in America and now, in this pamphlet frankly pounds us in his inimical style. Listen to this! "First and foremost, the AMORC people, believing as they do, in common with other religionists, in the *inevitability of physical death*, have stated that 144 years is the normal cycle of human existence and that any one dying before reaching this point in evolution is set aside as being one who has not lived well or cleanly, as Nature intended him or her to be." Then he goes on to show that such persons as AMORCans are fools for such a belief, and are being mis-led, etc., etc., etc. Well, Well, and so we are all wrong because we insist that so-called *death* or breaking down of the physical body and releasing of the soul is *inevitable*. Will someone please rise and point out a single illustration to show us that we are wrong? Does the gentleman from India give any example? No, not one. We judge him to be about forty-five years old. We are willing to go on record here and now as saying that one hundred years from this month he will not, *probably*, be alive in the same physical body; and he *positively* will not be alive in the same body one hundred and fifty years from now. This magazine, or copies of it will be in existence at that time—this we know, and our readers of this page in the year 2078 will kindly ask the Indian Government to have the records of Arkonam, South India, searched to learn the exact date of the transition of our misguided friend, B. V. Chandra. Perhaps even before that he will have disproved the truthfulness of his theory. Many others have done so. The last notable lecturer and seller of a system that would insure life eternal, passed away suddenly in New York from heart trouble while lecturing on his theory—and *selling his secret*. Perhaps after all the brickbat handed to us in the pamphlet is a compliment. It should make sane persons sure of one fact, that AMORC is rational and consistent. Man should live to the age of 144 years, more or less. If he lives considerably less—as you and I and the Imperator and many other good Rosicrucians will do—it is because we have not lived as nature intended. And, incidentally, sitting in a warm room before a typewriter pounding away at silly little keys with a tired brain and body at eleven o'clock at night, while there is wonderful air and a beautiful moon outside, is about as unnatural as anything can be and is taking another day or two from that 144 years I should live.

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Members who received a copy of the Rosicrucian Manual write to the publishers asking them for a list of other Rosicrucian books, because of the reference to other works found inside the first page of the Manual. Let us state that no others have been written or published as yet. That reference was put there for the future. So, if you have written to the Lovett



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Printing Company asking for a list of approved or endorsed Rosicrucian books and have received no answer, you will know by this that there is no list at present.

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Now, here is something that should make the red blood in every real citizen—American or otherwise—boil. Patriotism is not an American quality, solely. But what are we to think of those who have no conception of it? All of you know that when we send our propaganda literature and application blanks to those we invite to make application for membership, we not only ask them to answer all the questions on the blank form, but we ask them to sign the Great Oath which is enclosed. You also know that in that Oath are the following words: "That I will honor and respect the Flag of my country and the country in which I live." Would you believe that we received hundreds of those papers returned to us with such comments as "I will not make such a promise!" The latest is from a man who is lecturing all over this country on the subjects of farming, and liberty, and home building, and similar subjects and has even written books, one of them about the Bible, which he sells to good Americans in exchange for good American dollars so that he may live in good America and enjoy American protection. Yet he returns the Oath, and the letter with it says: "I could not sign the Great Oath as I do not respect nor honor our flag as engaged in illegal and cruel war, for example in Nicaragua today." What do you think of such persons? We say that if they cannot respect and honor this Flag because they do not like what the country for which it stands is doing, then get out of the country and do not accept our money, our protection, and our blessings.

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Many new lodges and groups have been formed lately, and it is expected that after the annual elections being held in the various branches of the Order during the month of March, we will have a new list of our branches with names of the new officers to publish in this magazine.

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An interesting premium is being given by a new magazine in Philadelphia. The magazine is called "Heaven" and with each yearly subscription at \$1.00, the publishers send free a copy of a mystical booklet called "Man Triumphant." The publisher's address is 3224 Frankford Avenue, Philadelphia.

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Do you like to help one who is truly deserving, and do it in a truly Rosicrucian spirit? Here is an excellent opportunity. Mr. A. E. Buckingham of 2141A Oregon Street, Berkeley, California, was permanently blinded ten years ago while working on an invention for use in homes. Unable to earn a living in the usual manner he turned to the one great asset he had, a natural understanding of music. He finally became a composer of sacred songs and ballads. In recent years many of his compositions have become very popular and when some of them

were played and sung over our radio station in Florida they were liked by the audience as well as by the singers. Now his wife is trying to secure the help of all who sympathize with her in the distribution of his work. If you want some good music just write a letter to Mrs. Helen Buckingham and enclose a few stamps and she will send you a package of the songs and you can pick out the ones you like, pay for them and return the others. Be sure to say you are a member of the AMORC if you want the songs sent on approval. Any help you can give in this matter will be greatly appreciated.

We have received another surprise from Mexico. The Grand Lodge of AMORC there sends us a copy of its first official magazine. It is called "Espiral" (Breath) and it is excellently printed, very unique in cover design, and just filled with interesting reading in Spanish and English. Brother Talavera is the editor and publisher. If you can read Spanish, be sure and send for a copy of the first issue, dated January, 1928. His address is Calle Sur 2, Num. 4, Orizaba, Ver. Mexico. (Single copies of "Espiral" are 25 cents each).

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And, the Grand Lodge of our Spanish American Section in Puerto Rico has just sent us another copy of its Rosicrucian magazine, Aquarius. It, too, is a beautiful publication in the Spanish tongue and worth being read by our members who can read Spanish. See their address in the Directory on the last pages of this magazine.

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Here is something to make you smile—perhaps make you laugh real heartily. You know that many criticize the art of Astrology because all they know of it is what they read in occasional newspaper articles and especially items which contain the *wild* and *silly* predictions of some astrologer who does not realize that such things hurt the real art. In all parts of America today predictions of terrible catastrophes are rife. It is said by some that during the middle of March there will be such terrible tidal waves and earthquakes in and around Los Angeles—or even many parts of California—as to wipe away all of the city, cities, parts of cities, etc. Many have written to us asking whether they should abandon their homes in Los Angeles in order to avoid the floods. The Imperator wrote to one of them and said that he would be willing to accept all the property they intended to abandon and would be willing to stand in the middle of it all through March and would not get his shoes wet. It was, however, perfectly safe to predict "storms" and "quakes" during the middle of March for California. At every spring equinox there are storms in California. (it is their usual rainy season) and quakes are also common at that time—mild tremors that are faintly felt many times a year in all rock sections.

You may understand how foolish some astrological predictions appear when we give you the following. This is a clipping sent to us by one of our members. It was a feature news item in one of the large American papers:

"WHAT THE STARS INDICATE"

1. Earthquake disturbances in the United States, Mexico and Europe, with floods in the United States, especially in the East.

2. Unusual activities in the stock market, marked by sudden gains and losses.

3. Diplomatic difficulties in America, through legislative channels, with Mexico, Spain and the Philippine Islands.

4. In politics, disturbances in old-established parties and birth of a new political factor. A progressive, militant party, and an aggressive election campaign.

5. In this present Congress, the wets to force measures which will give the States "home rule" on prohibition.

6. The war bugle heard in Europe, commencing in the Balkans, and new military dictators among foreign Powers, affecting Great Britain, Germany, Japan, Italy, Russia and China.

7. Enlightening information concerning probable life on other planets and rare scientific phenomena affecting the origin of life.

8. A new movie invention that will revolutionize the film industry.

Now what do you think of that for *remarkable* predictions? How astounding that there should be gains and losses in the stock market and floods in the United States and, a new movie invention that will revolutionize the movie industry—just as though each year for the past two decades has not brought about the same thing in that industry.

Without using any astrological methods or any art of prophecy but the law of averages, I can make the following safe predictions for the month of April, 1928:

1. The President of the United States will express reluctance in being nominated for the next term and this will continue to cause some anxiety in the minds of many followers of his administration.

2. Rains will cause much inconvenience in the New England States and in Oregon. Parts of California will have no rains for the whole month. Storms at sea will cause some damage; there will be some trouble with the operation of one of Uncle Sam's war vessels with certain demands that an investigation be made; and in parts of California, Mexico, South America and Japan there will be mild earthquakes.

3. April will see the stock market fluctuating. Old timers will agree that the month was filled with ups and downs and some well known curb brokers will tear their hair with wild anxiety on more than three occasions.

4. Another distant star in the heavens will be located by some astronomer but his findings will be disputed by others.

5. A certain man in San Francisco will make another test of his one-man flying machine. (He has made this test each April for eleven years—just once each year. It takes him six months to get out of the hospital each time).

6. Al Smith, a Governor of one of the American States, will be challenged by political enemies who will accuse him of religious prejudice and the argument will get into some newspapers.

7. William Randolph Hearst name will appear in some American papers in connection with an editorial and some nationally important news.

8. A prominent actress will disappear and local newspapers will carry news items insinuating that she may have been kidnapped. The name of her next picture and date of performance will be revealed in the important details of the *unusual* affair.

9. Several prominent American citizens will pass away and one of them will be connected with the Government or military department.

10. A large number of fires and auto accidents, greater than in April of 1927, will cause fire and accident insurance companies to warn the American people of the dangers that surround them.

Will my Brothers and Sisters please check up on these very astounding predictions and tell me whether the correctness of them does not indicate that I should give a name to my remarkable secret system of prophecy and sell the system at one thousand dollars per lesson.

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With that nonsense out of our way we proceed again to serious matters. We received a very beautifully carved Rosey Cross, made of wood, from one of our members in California and it hangs on the wall of our oriental reception room. We always appreciate gifts that can be used in our building for decorations or ornaments, and point them out to visitors with considerable pride. We also have in that room a wrought iron candle stand which holds three candles. It was a gift of the Group in Baltimore and was made by one of the members. Then there are old incense burners, small tapestries, pictures and other things of interest because of the hand work. Now, if any of our sisters can make some attractive pillows for the couches and cosy corners, with symbolical shape or decoration, we shall be glad to have them.

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The weather is delightful here and the whole valley is just intoxicating with the perfume of the blossoms of the almond trees and wild flowers. In another few weeks the fruit trees will begin to blossom and the roses and some other flowers will make their appearance. Then we will have the Paradise of America in its full beauty for many months. In a few weeks the nationally known *Flower Fete* will be held here and you folks will be able to see in the Pathé and other news reels the pictures of the miles and miles of floats in the parade, each composed of fresh flowers and greens. Tons upon tons of flowers are used for this annual affair without ever depleting the gardens of the whole valley. This is truly a wonderful place to live—and work—and if you are contemplating spending a spring or summer vacation in the West, come here, and some day you will surely come back to live. If you want to know more about this Paradise, the Santa Clara Valley and the city of San Jose, just write to the Editor of the *Mystic Triangle* for literature and we will see that attractive books are sent to you free of all cost.

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*The
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March
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Will our members please make note that practically all of the "Cromarts" are out of print and we cannot fill orders for them. The same is true of practically all the old issues of the first magazine we published, "The America Rosae Crucis." If you want some of the old

numbers at fifty cents and one dollar each, just send your order and remittance and let us send you what we have. You will be delighted with what you receive.

And now we will close our paragraphs with just one remark—Egypt, our next stop!

Monthly Bulletin of Instructions

Here is good news for many members. At least we have granted the request of hundreds of our members and have had made a beautiful Gold and Red Seal, about one inch in diameter, to be used on the back of envelopes. Members can use them on their private correspondence. It shows the Rosy Cross and the name of the Order. They are dignified and impressive. By using them only on private correspondence to persons who are not members, or on business correspondence with persons or firms not connected with the Order, a great amount of conservative publicity can be given to the Order. The Supply Bureau at Headquarters offers these seals to our members at the actual cost—fifty cents per hundred. You will soon see them used by us on some of our letters to you so that you can see what they are like. When you see them on our envelopes you will know that they are ready and you may send in your order for them. You can order them in any quantity at the above rate.

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Our members are advised again that the sending of currency, coins or bills, in letters UN-REGISTERED is a great risk. It is a risk that the Post Office Department will not assume and since the Post Office will not be responsible for money lost or stolen from UNREGISTERED letters, it is not to be expected that we can assume the loss either. If you cannot register a letter, send a check, or take your money to a bank and get a bank check, or a Post Office or Express Money Order. Unprotected money in the mail is a temptation to a great many: do not be responsible for such temptations, and do not lose your remittance by taking the chance. Special Delivery letters do not afford protection to money. Keep this in mind.

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Many of our members are still sending their dues and reports to our former address in Tampa, Florida. We have moved to California, Brothers and Sisters, to California. Address your mail to Rosicrucian Park, San Jose, California.

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Happy New Year to all our Brothers and Sisters.—a Happy, new, Rosicrucian Year!

DO NOT FORGET THIS BEAUTIFUL EMBLEM

Members desiring Rosicrucian emblems may now obtain them from headquarters. They are made of gold, beautifully inlaid with enamels, neat in size and consist of the Triangle surmounted by the Egyptian Cross. Men's style, with screw back, \$2. Women's style, with patent safety catch pin, \$2.25. Remittances must accompany all orders. Address: AMORC Supply Bureau, Rosicrucian Park, San Jose, California.

Four Hundred eight

Healing Department



N ESTABLISHING and maintaining this Department of our work for the members of AMORC we are fully aware of the fact that there are many healing movements in the Occidental world and many systems claiming superior points of efficiency.

The Rosicrucians were ever famed for their therapeutic knowledge, and ability to heal. The Rosicrucian system of healing is not narrow, fanatical or illogical. We ask our members to keep the following points in mind when asking for absent treatments, or when using our system with others:

1. Rosicrucians do not condemn the use of medicines. There is a wide difference between medicines and drugs, however. Some of the foremost of ancient Rosicrucians were pioneers in the art of medicine and contributed greatly to the science of medical therapeutics. The use of simple herbs or their extracts and similar medicines by licensed physicians is in keeping with natural laws at times, and undoubtedly nature provided many remedies for just such purposes.

2. Rosicrucians are also advocates of surgery of a corrective nature. They know that a broken bone must be set, in order to assist nature in healing the fracture. They know that if there is a piece of foreign matter within the flesh, it should be plucked out.

3. Rosicrucians know that there are many diseases and hundreds of causes of disease which may be cured or removed by the metaphysical systems of Rosicrucianism.

4. In many cases nature—during the years of continued reconstructive work in the human body—will replace or re-grow certain tissues or parts that have been injured or destroyed: but complete organs that have been removed, destroyed or allowed to become atrophied through time, cannot be replaced by nature or by any metaphysical system known to us, regardless of the claims made by some overzealous systems.

There is a very wide field in which we can demonstrate the Rosicrucian principles of healing, and, unless you have some condition which clearly calls for medical or surgical aid, we will do our utmost to help you. But if medicine or surgery are required consult your physician or surgeon at once and follow his advice. We can assist in the healing work, in the restoration of strength and ultimate health, in a marvelous manner and to an un-

usual degree, without interfering with the work of the physician or surgeon in such cases.

Therefore, those who are sick and suffering, and who believe that they require the help we can give, are invited to participate in

OUR HEALING PERIODS

which for the present time will be in accordance with the following schedule:

For the Pacific Coast (using standard Pacific time) from 8:30 to 8:40 A. M. and from 6:30 to 6:40 P. M. daily except Sunday.

For those living where Mountain time is standard, from 9:30 to 9:40 A. M. and 7:30 to 7:40 P. M. daily except Sunday.

For those living where Central standard time is used, from 10:30 to 10:40 A. M. and 8:30 to 8:40 P. M. daily except Sunday.

For those living where Eastern standard time is used, from 11:30 to 11:40 A. M. and 9:30 to 9:40 P. M. daily except Sunday.

For those in Europe, Africa or elsewhere who are members of the Order and who wish to share in this American schedule, the proper time must be computed by them.

This gives our members two periods each day of ten minutes during which the Imperator, personally, will direct healing thoughts and vibrations of a nature intended to strengthen the vitality (with positive vibrations), increase the healing and reconstructive processes of the blood, and ease pain.

Those needing such help as is offered by the Imperator, in this extraordinary good-will service of his valuable time, are instructed to sit in absolute relaxation, in a quiet, peaceful place during the ten minutes, concentrating their thoughts upon the Imperator as a centre of radiating strength and vitality reaching them by means of the Cosmic. By drinking a glass of cold water just before starting the period the reception of the vibrations will be more noticeable. At the end of the ten minute period a restful attitude for five minutes will be helpful also. The real effect of each treatment may not always be noticeable at once, depending upon what part or condition of the body was to be affected. Do not concentrate upon your condition during the ten minute period.

The Imperator will be pleased to hear from those who have had noticeable or immediate changes in their conditions, but he cannot answer letters in regard to physical ailments and take up personal, individual treatments for the members generally. The Order maintains its welfare committee for this work.



A SPECIAL BOOK FOR OUR MEMBERS

The Rosicrucian Manual

AUTHORIZED BY THE IMPERATOR

All members in all Grades of our Order, including those in the Correspondence Studies and those attending Temple Lodges in all cities, are advised that this book is official and will be found of utmost value and help in all the study work and practises of the Order.

*The
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March
1928*

This Manual has been demanded for years, urged, and awaited. Now it is ready. The first and only Rosicrucian Manual containing matter suggested by the Masters, Officers and Members of our various Lodges. A private book, not to be sold on the open market, not published for profit, and the biggest boon to the work of the Order ever devised.

WHY IT IS PUBLISHED—

As all our members know, the Order publishes no books for public sale or for sale to its members. The Order is not a publishing concern, and its secret teachings cannot be commercialized in books. Still, ever since we published a small manual of reference charts and explanations in 1918, there has been a continued request for a second and larger edition. Slowly the Imperator and his staff gathered together all the matter desired by the thousand or more members who expressed in detail what should be in such an unusual book. Then one of our Brothers, who conducts the Lovett Printing Company, in West Virginia, offered to print the book in a very fine style, well bound and properly finished, and further offered to sell it to our members at just about the publication cost.

That is how the book comes to be offered to our members today. The Order could not, ethically, print it, but a private concern could print it with authority. Not for profit, not for personal gain, but for the glory of the Great Work, the book has been beautifully produced.

WHAT IT CONTAINS—

It is divided into a number of parts, each complete and invaluable as a guide and reference work. The following is a partial list of the contents:

Complete explanation of all the terms, signs and symbols used in various parts of the teachings. A complete working manual of all the rules and regulations of the Order. Extracts from the Constitution. Descriptions of Temples, Lodges

and other parts of our assembly places, with laws pertaining to convocation and symbolical ceremonies. A synopsis of the subjects covered in all the lectures of both the National Lodge correspondence work and the Temple Lectures of the higher grades. Charts, diagrams and illustrations of the various lectures requiring such helps. The laws of Crystallography, Magnetism, Formation of Atoms and Molecules, illustrated and explained. Dalton's experiments with alchemical and chemical laws illustrated and explained. A complete Rosicrucian Dictionary of the terms used in all lectures. Ancient and modern mystic symbols explained and illustrated. A special article fully explaining the origin of the Great White Lodge and its existence, and how to attain Psychic Illumination, written for this Manual by the Imperator. The Rosicrucian Code of Life, with the thirty laws and regulations. Short biographical sketches of Rosicrucians. Instructive articles on such subjects as NUMEROLOGY and the Law of Numbers. A number of portraits of prominent Rosicrucians, including Master K-H, The illustrious (with hitherto secret facts about his activities). Questions often asked, with official Answers.

NOT A PART OF THE LESSON WORK—

No member is required to purchase this book as an absolute necessity to his studies. It is simply a wonderful compilation of facts and mystical matter which every seeker along Rosicrucian paths will value as an extra aid in his advancement. Every member owning the book will save its price in a few months through the saving in buying elsewhere other small books for reference.

PRICE: The book is strongly bound with attractive cloth binding over the heavy covers, and stamped in gold. The publisher's price of the book is Two Dollars per copy. This is the price when books are ordered in lots of six or more sent to Lodges or Groups by express, **Charges collect**. Single copies of the book by mail anywhere in the U. S. A., \$2.25. In Canada or foreign countries, by mail, \$2.40. All books shipped direct from the publishers.

HOW TO ORDER: Please observe carefully these instructions. Make your checks or Money Orders for this book payable only to "Lovett Printing Co." Do not make them payable to AMORC. Do not include your dues or other payments to us with your order for the book, for we send your orders and money direct to the publishers. Address your letter as below, but make the money payable as above. If you send cash, be sure to register the letter or we will not be responsible. Orders for books sent to us not in accordance with these rules will be returned.

AMORC SUPPLY BUREAU, ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

Four Hundred ten



Affiliated solely with the Rosicrucian Brotherhood, internationally known as ANTIQUUM ARCANUM ORDINEM ROSAE ET AUREAE CRUCIS with associated bodies operating throughout the world under the title of A. M. O. R. C. (or translations of the same). Adhering to the ancient traditions of the Order, the North American Jurisdiction was incorporated as a non-profit organization, and its name and symbols are protected by Registration in the United States Patent Office. The A. M. O. R. C. is not, and never has been, affiliated or remotely connected with any other fraternal or secret society or any cult or movement other than Rosicrucian; and its system of operation is distinctly different from that of all other fraternities in Constitution, Landmarks, Ritual and Teachings. It is the only fraternal organization in America represented in the International Rosicrucian Congresses.

THE NORTH AMERICAN JURISDICTION

(Including the United States, Dominion of Canada, Alaska, Mexico, Guatemala, Honduras, Nicaragua, Costa Rica, Republic of Panama, the West Indies, Lower California, and all land under the protection of the United States of America).

H. SPENCER LEWIS, F. R. C., Ph. D. Imperator for North America
RALPH M. LEWIS, K. R. C. Supreme Secretary for North America

Classification of Membership

(The following classifications of membership apply to the North American Jurisdiction as outlined above, and to parts of other Jurisdictions. The fees or dues vary in other Jurisdictions, however).

General Student Membership: Members located in any part of the North American Jurisdiction who cannot affiliate with a Lodge and attend lectures, for various reasons, are permitted to take a preparatory course and then receive the regular lectures, weekly, in personal form, with special experiments, tests, lecture-lessons assigned to meet individual requirements, etc. They also receive the monthly magazine and full membership benefits. Registration Fee, five dollars with application. Dues, two dollars monthly payable at the Supreme Lodge before the 5th of each month.

Chartered Group Lodges: Where a certain number of General Students live in any locality and are not affiliated with any regular Lodge, they may have the benefit of this form of membership. The benefits are association each week with other members, the discussion of the lectures, the comparison of experiences, special readings and talks, etc. Address Department of Groups for further particulars.

Chartered Lodge Colleges: Consist of 144 advanced members, receiving their lectures and instruction in classes meeting under a Master and complete set of officers in their own Temples. Such Lodges are located in the principal centers of population in North America. Fees and dues in these Lodges are optional with each Lodge. For directory of District Headquarters, see next page.

PUBLIC LECTURES AND READING ROOMS

Members and friends will find a cordial welcome and an opportunity to hear public lectures, or spend an interesting evening, at our Temple and Halls located at: 843 Octavia Street, San Francisco; 739 Boylston Street, Boston; 560 Granville Street, Vancouver, Canada; 361 West 23rd Street, New York; South Winsor (Hartford), Conn.; Rosicrucian Hall, 232 South Hill Street, Los Angeles, California.

(Continued on next page)

General Instructions to Members

In order to have your correspondence receive prompt attention be sure to use the address below. Do not send Special Delivery letters or telegrams unless in emergencies. Special Delivery letters are not delivered to any of our departments sooner than regular letters. You may direct your letter to any special department by placing in the lower left corner of the envelope the name of any of the following departments:

Secretary to the Imperator; Supreme Secretary; Financial Secretary; Dept. of Extension (regarding new Lodges); Dept. of Groups (regarding Groups or their formation); Dept. of Propaganda (regarding increasing membership or interest in the work); Dept. of Publicity (regarding newspaper or magazine articles about the Order or general publicity in the form of public lectures); Dept. of Publication (regarding this magazine or any of our official leaflets or circulars); Dept. of Research (regarding additions, changes or extensions of our lectures, courses of study or experimental work); Dept. of Public Activities (regarding our work in Egyptian Excavations, child welfare, prison welfare, etc.); Complaint Department (regarding lost lessons, errors in mailing, change of address, etc.). Legal Department. Each of these departments is in charge of a special employee and envelopes marked in this manner, but addressed as below, will receive prompt attention. International Cable Address "AMORCO."

*The
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1928*

Make all checks or money orders payable only to "Amorc Funds."

A M O R C
Rosicrucian Park, San Jose, California, U. S. A.

Directory

District Headquarters:

New York Grand Lodge: Mr. Louis Lawrence K. R. C., Grand Master, AMORC Temple Building 361 West 23rd Street, New York City.

Massachusetts Grand Lodge: Mrs. Marie Clemons, S. R. C., Grand Master, AMORC Temple, 739 Boylston Street, Boston, Massachusetts.

Connecticut Grand Lodge: Secretary, P. O. Box 1083, Waterbury, Connecticut.

Pennsylvania Grand Lodge: Dr. Charles Green, K. R. C. Grand Master, May Building, Pittsburgh, Pennsylvania.

Florida Grand Lodge: AMORC Temple Building, Rosicrucian Square, Memorial Boulevard, Tampa, Florida.

Texas Grand Lodge: Mrs. C. Wanbloom, S. R. C., Grand Master, 1133 South Laredo Street, San Antonio, Texas.

Arkansas City Lodge: Mrs. W. D. MacAllister, 502 North Second Street, Arkansas City, Kansas.

California Grand Lodge: Mr. William Riesener, K. R. C., Grand Master, AMORC Temple, 843 Octavia Street (near Golden Gate Avenue), San Francisco, California.

Canadian Grand Lodge: Dr. J. B. Clark, K. R. C., Grand Master, AMORC Grand Lodge Temple, 560 Granville Street, Vancouver, B. C., Canada.

Florida Grand Lodge: Mr. Harry Griffin, K. R. C., Grand Secretary, 1501 Franklin Street, Tampa, Florida.

Francis Bacon Lodge, No. 333, Montreal: Charles E. Coling, K. R. C., Secretary, P. O. Box 212, Westmount, Quebec, Canada.

AMORC: 2714 Russell St., St. Louis, Missouri.

AMORC Information Bureau: Dr. Anita B. Mac-

Call, 728 N. Pine Ave., Chicago, Illinois.

Los Angeles Lodge: AMORC TEMPLE, 232 South Hill Street, Los Angeles. Mr. E. E. Thomas, Master.

AMORC Information Bureau: Zada C. Perso, 15008 Kercheval Ave., cor. Wayburn, Detroit, Mich. Philadelphia Lodge: Stanley Taylor, 5215 Ridge Avenue, Philadelphia, Pennsylvania.

AMORC Information Bureau: Mr. Joseph F. Kimmel, 518 7th St., S. E., Washington, D. C.

Chartered Group Lodges:

Grand Lodges and subordinate bodies are char-

tered in the following cities:
Atascadero, Calif.; Stockton, Calif., Los Angeles, Calif.; Lashburn, Sask., Canada; Edmonton, Alberta, Canada; Westminster, B. C., Canada; Ciego de Avila, Camaguey, Cuba; Torranteras, Banes, Cuba; Cayo Mambi, Cuba; South Bend, Indiana; Arkansas City, Kansas; Chicago, Illinois; Worcester, Mass.; Cordoba, Vera Cruz, Mexico; Torreon, Mexico; Tampico, Mexico; Flint, Michigan; Omaha, Nebraska; Paterson, N. J.; Buffalo, N. Y.; Jamestown, N. Y.; Managua, Nicaragua, Central America; Cleveland, Ohio; Toledo, Ohio; Massillon, Ohio; Portland, Oregon; Ancon, Canal Zone; Philadelphia, Pa.; Wilmerting, Pa.; Beaumont, Texas; Lufkin, Texas; Washougal, Washington; Green Bay, Wisc.; Superior, Wisc.; Denver, Colorado; Grand Junction, Colorado; Des Moines, Iowa; Youngstown, Ohio; Atlanta, Ga.; Newark, N. J.; Miami, Florida; Victoria, B. C., Canada; Verdun, Quebec, Canada; Dayton, Ohio; Wilkesbarre, Pennsylvania; Winslow, Arizona; Milwaukee, Wisconsin; Carterville, Missouri; Sioux City, Iowa; Chihuahua, Mexico; San Jose, Calif.

SPANISH-AMERICAN JURISDICTION

This includes the Mexican and Central American section of the North American Jurisdiction and all the Spanish countries of South America, as well as the West Indies. The Grand Lodge of the Spanish-American Section is located at San Juan, Puerto Rico; Mr. Manuel Rodriguez Serra, K. R. C. Supreme Master (Aparto Postal Num. 36). The Grand Lodge of Mexico is located at Mexico City, D. F., Ledo, Gilberto Loyo, Grand Secretary, Apartado Postal 2763. (The work of this section is carried on in Spanish and English).

FOREIGN JURISDICTIONS

For all British countries, the AMORC Grand Lodge of Great Britain, Mr. Raymund Andrea, K. R. C., Grand Secretary, 41 Berkely Road, Bishoppton, Bristol, England.

For the Scandinavian countries, the AMORC Grand Lodge of Denmark, C. Anderson, Deputy Grand Master, Manogade 13th Strand, Copenhagen, Denmark.

For Holland, the AMORC Grand Lodge, Mr. F. A. Lans, Grand Secretary, Schyststraat 244, The Hague.

For France, The "AMORC du Nord," Paris, France.

The East Indies Lodge of AMORC, at Batavia, Java; Master, Mr. B. U. E. Van Raay, Bandungweg

5, Weltevreden, Dutch East Indies.

The AMORC G. A., P. O. Box 36, Kumasi-Ashanti, Gold Coast, Africa.

Also the Grand Lodges or the associated bodies located in:

Melbourne, Australia; Nigeria, West Africa; Basle, Switzerland; Vienna, Austria; Tientsin, China.

The Grand Lodge of China and Russia: Mr. I. A. Gridneff, K. R. C. Grand Master, 8/18 Kavkazskaya St., Harbin, Manchuria.

The Supreme Lodge and Temple of AMORC of India is located at Arkonam, Madras Presidency, South India.